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THE BOOK OF LIFE

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EARLY DAYS OF ISRAEL, DAYS OF THE KINGS OF ISRAEL,
ADULT CLASSES AND HOW TO
TEACH THEM

VOLUME EIGHT

BIBLE EDUCATOR

INDEXES

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PREFACE

THE editors have brought together here, from very many sources, the most helpful devices and suggestions for the effective use of the other volumes of The Book of Life—methods which will help mothers to interest their children in the Bible and will be of great assistance to all students and teachers of the Bible. Too often older people take the attitude that this Book will in some magical way interpret itself to the child's mind. It is too often said, "There is the Bible, the greatest book in the world; take it and read it." These methods, by which it is hoped that an interest in the Bible may be aroused and stimulated, have all been successfully demonstrated. In some form they are in rapidly growing use in churches and Sunday schools, in the public schools, in homes of intelligence. They are tested, laboratory plans. Education is not standing still. While confessing much ignorance, we are learning something about children, about the best means of approach to the human soul, and we are profiting by that knowledge.

For the pictures illustrating the chapter on Biblical dramatization and suggestions, we are especially indebted to three of the leaders in this field — Mrs. A. Starr Best, Miss E. May Munsell of Chicago, and Miss Mabel Eleanor Stone, Secretary for Religious Education of the National Board of the Young Women's Christian Association. Many of the pictures in this volume are chosen with special reference to the chapter on "The Bible and Religious Art."

A series of nine courses prepared for Women's Clubs, for Home, and for Individual Study is also provided. One of these is designed as a training course for mothers in Bible study and its application to home life. Another is designed to be of assistance to Sunday school and public school teachers, and another is arranged as a "Father and Son" course, for adults and for fathers and older sons.

Complete indexes will be found in this volume.

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ANNUNCIATION

By Leonardo da Vinci (1452–1519)
In the Pitti Gallery, Florence, Italy
Color Photograph by Alinari Brothers, Florence, Italy

THIS picture is ascribed to Leonardo da Vinci, though some doubt exists as to whether he painted it. Mary is seated before an elaborately carved chest. The angel kneels at a little distance amid the flowers of a garden. Beyond the wall, tall pointed cypress and other trees rise.

THE BIBLE IN THE HOME AND THE SCHOOL

The Bible in the Home

MANY people desire practical suggestions for the use of the Bible in the home in ways which will make it familiar to the children.

FAMILY PRAYERS

1. "Family prayers" should be considered as an ideal in every Christian household. If the hours of labor, or any other circumstance, make it difficult to have prayer and the daily reading of the Bible in the family, that should be regarded as a misfortune to be remedied. The family altar is worth some sacrifice. We often let it fall away too easily. In those cases where circumstances make united family devotions impossible during the week, let those members who can do so set aside a time to worship together daily, and on Sunday let the entire family unite. A finer home-atmosphere will be found where this custom is kept.

An old man told his grandson how, when a young man, he built with his own hands the home to which he planned to bring his bride. "One day," he said, "I knelt down on the unfinished floor and promised God that as long as we lived in that house there should be family prayers every day; and there were." It is not surprising that every child in that family was an active Christian.

"WHAT DOES THE BIBLE SAY?"

2. In the home the Bible should be used more often than it usually is for moral and religious teaching. If a question of morals arises it ought to be the most natural thing to ask, "What does the Bible say?" To be sure, that implies some knowledge on the part of parents as to where to find appropriate sections. For example, if it is a question of deceit, the story of Achan in Joshua tells how the people, even at that early time, regarded theft and its concealment. See 2:350. If it is a question of standing by a promise, Psalm 15:4 shows that God approves of the man "who sweareth to his own hurt, and changeth not." Parents may well make the habit of referring to the Bible familiar and natural.

THE VARIED INTEREST OF THE BIBLE

3. Somewhat kindred to this is the custom of finding out what the Bible says on various subjects. Children have a natural healthy curiosity. It is easy to arouse it in the interest of Bible study. Do you know what the Bible has to say about ostriches, or Orion, or the star Arcturus, or what giant slept on an iron bed? Do you know what kind of a lunch a boy carried in Jesus' time, or where a town-clerk quelled a mob? Do you know whether the Bible says that Eve ate an apple, or that a whale swallowed Jonah? Do you know what Jesus said about flowers, or what Paul said about armor? None of these things is of the highest importance, but they will serve to illustrate how wide a variety of subjects may be used to make the Bible a book of interest.

THE GREATEST LITERATURE IN THE WORLD

4. Cultivate a taste for the Bible as literature. Too often young people go out even from Christian homes with no conception that the Bible contains some of the finest literature in the world. Their parents may have been interested in helping them appreciate Shakespeare or Dickens or Thackeray, but often the suggestion that the Bible contains notable literature comes to them as a surprise. It ought not to be so. Every child in a Christian home ought to be at least familiar with the fact that the Bible contains literature of the highest order. If one asks, "How may the taste for it be cultivated?" the answer must be in another question: "How do you cultivate a taste for any other literature?" No one can answer that fully without knowing the child. In any case, the beginning will be the recognition that here is literature worth reading. Job is great poetry, the Psalms are beautiful songs, the prophecies of Isaiah are magnificent orations, the stories about Abraham and Joseph and Gideon and David and Elijah, to mention only a few, are fine stories, the parables of Jesus are literary jewels, the visions of Revelation are splendid imagery. Do not say that young people to-day cannot appreciate the literature of the Bible. They can, and often do. All teachers of the Bible in college know that students respond to the literature of the Bible as easily as to any other. Young people occasionally discover it for themselves. One boy of seventeen read the Gospel of John through with eagerness, because, as he said, "it was such a fascinatingly written book."

READING THE BIBLE IN A PURITAN HOME

By Edwin A. Abbey (1852–1911)

Copyright by M. G. Abbey. From a Copley print.
Copyright by Curtis & Cameron, Inc., Boston, Massachusetts

THE Puritan minister is earnestly reading the Bible in a Puritan home.

Study the faces of each of the hearers. Is he reading a sweet and gracious passage or one that is solemn and stern? What is the attitude of the hearers? Is the little girl alarmed by the minister's earnest manner? Notice the simple furniture, the pewter plates on the wall, the flowers the young woman has dropped from her lap.

HERO TALES

5. At a certain age, which is not always the same, children are hero-worshipers. They are drawn toward the stories of people. In the home, when this time comes, the children should be interested in the great characters of the Bible. This is not the time for little stories or independent incidents. Such belong to an earlier stage. Now comes the interest in the character as a whole. Now is the time to interest the children in that fine old shepherd chief, Abraham; in the romantic adventures of Joseph; in David, passing from a shepherd boy to a fugitive, then coming in due time to the throne; in Paul, the heroic traveler, telling of Jesus in the great centers of civilization; yes, in Jesus, the Carpenter, who became a great teacher about God, who met suffering and death with calm heroism. This stage of the child's life is no time for the subtleties of theological definition, but it is a period when a loyalty to Jesus which nothing can afterwards shake may easily be embedded in the foundation of the character.

THE VALUE OF THE BIBLE BOOKS

6. The child should early be interested in Bible books and groups of Bible books. It is fatal to all real appreciation of the Bible if he conceives of it only as a sort of quarry from which separate texts may be taken, even though these texts be diamonds. The Book of Life contains a set of Memory verses. Such lists of passages, however, by no means exhaust the use of the Bible. As children grow older they should be led from the appreciation of single passages to whole books. No one would be content to let the estimate of Shakespeare rest on familiarity with a list of Shakespearean quotations.

BIBLE GAMES AND PLAYS

7. Bible plays and Bible games are wholesome ways of making the Bible more familiar. They are treated elsewhere in this volume.

LOVE FOR THE BIBLE

Lead the children to love the Bible. Win them to know it. Help them to appreciate the best things in it. Then you may safely leave it to make its own appeal to their spiritual natures.

"My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Family Devotions

IT IS not always easy to have family devotions amid the busy life of the present. Every family should make it possible to have such a service either just before the morning meal or before retiring at night. The reading of a Psalm or a portion of the Gospels with the use of one of the following prayers is suggested. The Bible is full of prayers. All its heroes and saints have been men and women of prayer. Some of the shorter of these prayers are given, followed by prayers of the ages of Christian faith.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—*Tennyson.*

"One of the sweet old chapters
After a day like this:
The day brought tears and trouble,
The evening brings no kiss.

"No rest in the arms I long for,
Rest and refuge and home,
Grieved and lonely and weary,
Unto the Book I come.

"One of the sweet old chapters,
The love that blossoms through
His care of the birds and lilies
Out in the evening dew."

Madonna del Gran' Duca

In the Pitti Gallery, Florence, Italy
By Raphael Sanzio (1483–1520)
Color Photograph by Alinari Brothers, Florence, Italy

This was the first picture painted by Raphael in Florence, after studying with Perugino at Perugia. It belonged originally to the Grand Duke Ferdinand III; whence its name. He valued it so highly that he carried it with him wherever he went, so that it is sometimes called Madonna del Viaggio, Madonna of the Travels.

This is one of the most famous and one of the most beautiful pictures in the world.

"The world is full of shadows and sorrows. The transient nature of human life, existing only for a moment and flitting away—who knows whither?—the natural timidity and fearfulness and incredulity of men, all these things make it imperative that we should have some foundation of faith which shall be steadfast and certain—some bed rock of assurance which shall be immovable—and we have it in the Bible. The Bible speaks with a certainty which is as comforting as the mother's voice to the child."

And when Daniel knew that the writing was signed, ... he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.—*Daniel 6:10.*

"I said, 'I will find God,' and forth I went
To seek Him in the clearness of the sky,
But over me stood unendurably
Only a pitiless, sapphire firmament
Ringing the world, blank splendour; yet intent
Still to find God, 'I will go seek,' said I,
'His way upon the waters,' and drew nigh
An ocean marge, weed-strewn and foam-besprent;

"And the waves dashed on idle sand and stone,
And very vacant was the long, blue sea;
But in the evening as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee."

PRAYERS FROM THE BIBLE

HEZEKIAH'S PRAYER AT A TIME WHEN THE CITY WAS BESIEGED

O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore

they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.—*II Kings 19:15–19.*

FROM SOLOMON'S PRAYER FOR WISDOM

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?— *I Kings 3:7–9.*

A PRAYER OF THE APOSTLE PAUL

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.— *Ephesians 3:14–17.*

THE PSALMIST'S PRAYER

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee,
When my heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a refuge for me,
And a strong tower from the enemy.
I will dwell in thy tabernacle forever:
I will trust in the covert of thy wings.

—*Psalm 61:1–4.*

PRAYERS OF JESUS

Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.—*Mark 14:36.*

Father, forgive them; for they know not what they do.—*Luke 23:34.*

Father, into thy hands I commend my spirit.—*Luke 23:46.*

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.—*John 17.*

PRAYERS OF BENEDICTION

Now the God of peace, that brought again from the dead the great shepherd of the sheep with the blood of the everlasting covenant, make you perfect in every good thing to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.—*Hebrews 13:20, 21.*

The LORD bless thee, and keep thee:
The LORD make his face to shine upon thee,
and be gracious unto thee:
The LORD lift up his countenance upon thee,
and give thee peace.—*Numbers 6:24–26.*

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen.—*I Timothy 1:17.*

Saying Grace

By Désiré Lucas
In the Luxembourg Gallery, Paris, France

In this humble French family the father is asking blessing upon the food before eating. The older child is holding up the hand of her father, or perhaps it is her grandfather. The little girl is so hungry that she is beginning to eat her porridge even though her head is bowed. We should always thank our Heavenly Father for all his good gifts.

PRAYERS FROM THE AGES

Nothing shows so impressively the unity of the Christian world as its prayers. The religious needs of all Christians in all ages and all churches are the same. The sense of fellowship with God through Christ is the same. The longing for peace and purity is the same. Nothing expresses these common experiences better than the prayers which have been the sincere expression of devout hearts. We can use them to-day as the expression of our needs.

PRAYERS FROM ST. AUGUSTINE

Almighty Father, enter Thou our hearts, and so fill us with Thy love, that, forsaking all evil desires, we may embrace Thee, our only good. Show unto us, for Thy mercies' sake, O LORD our God, what Thou art unto us. Say unto our souls, "I am thy salvation." So speak that we may hear. Our hearts are before Thee; open Thou our ears; let us hasten after Thy voice, and take hold on Thee. Hide not Thy face from us, we beseech Thee, O LORD. Enlarge Thou the narrowness of our souls, that Thou mayest enter in. Repair the ruinous mansions, that Thou mayest dwell there. Hear us, O Heavenly Father, for the sake of Thine only Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Spirit, now and forever. Amen.

Grant me, even me, my dearest LORD, to know Thee, and love Thee, and rejoice in Thee. And, if I cannot do these perfectly in this life, let me at least advance to higher degrees every day, till I can come to do them in perfection. Let the knowledge of Thee increase in me here, that it may be full hereafter. Let the love of Thee grow every day more and more here, that it may be perfect hereafter; that my joy may be great in itself, and full of Thee. I know, O God, that Thou art a God of truth; O make good Thy gracious promises to me, that my joy may be full. Amen.

Most merciful Father and LORD, although we sin we cannot cease to be thy children; because Thou hast made, and remade us, we humbly beseech Thee not to act toward us according to our transgressions, but according to that mercy of Thine which transcends the sins of the whole world. Our hearts are open to Thee. Scatter their darkness, fill them with the brightness of thy love; and make us now and alway temples fit for Thee to dwell in, through Jesus Christ our Lord. Amen.

O God our Father, who dost exhort us to pray, and who dost grant what we ask, if only, when we ask, we live a better life; hear me,

who am trembling in this darkness, and stretch forth Thy hand unto me; hold forth Thy light before me; recall me from my wanderings; and, Thou being my Guide, may I be restored to myself and to Thee, through Jesus Christ. Amen.

O Thou good omnipotent, who so carest for every one of us, as if Thou caredst for him alone; and so for all, as if all were but one! Blessed is the man who loveth Thee, and his friend in Thee, and his enemy for Thee. I behold how some things pass away that others may replace them, but Thou dost never depart. O God, my Father, supremely good, Beauty of all things beautiful, to Thee will I intrust whatsoever I have received from Thee, and so shall I lose nothing. Thou madest me for Thyself, and my heart is restless until it finds rest in Thee. Amen.

For surely my heart cannot truly rest, nor be entirely contented, unless it rest in Thee. Amen.—*Thomas à Kempis.*

O Thou, who art the true Sun of the world, ever rising and never going down; who, by Thy most wholesome appearing and sight, dost nourish and gladden all things in heaven and earth; we beseech Thee mercifully to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, by the brightness of Thy shining within our hearts, we may all our life walk without stumbling, as in the day-time, and, being pure and clean from the works of darkness, may abound in all good works which Thou hast prepared for us to walk in. Amen.— *Erasmus.*

O Merciful God, be Thou now unto me a strong tower of defence, I humbly entreat Thee. Give me grace to await Thy leisure, and patiently to bear what Thou doest unto me; nothing doubting or mistrusting Thy goodness towards me; for Thou knowest what is good for me better than I do. Therefore do with me in all things what Thou wilt; only arm me, I beseech Thee, with Thine armour, that I may stand fast; above all things, taking to me the shield of faith; praying always that I may refer myself wholly to Thy will, abiding Thy pleasure, and comforting myself in those troubles which it shall please Thee to send me, seeing such troubles are profitable for me; and I am assuredly persuaded that all Thou doest cannot but be well; and unto Thee be all honour and glory. Amen.—*Lady Jane Grey.*

LORD, though I am a miserable and wretched creature, I am in Covenant with Thee through grace. And I may, I will, come to Thee, for Thy People. Thou hast made me, though very unworthy, a mean instrument to do them some good, and Thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death; LORD, however Thou dost dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the Name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend more upon Thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are Thy People too. And pardon the folly of this short Prayer: even for Jesus Christ's sake. And give us a good night, if it be Thy pleasure. Amen.—*Oliver Cromwell.*

IN GOD WE TRUST

From the painting by Robert W. Weir (1803–1889)
From a Copley Print
Copyrighted by Curtis and Cameron, Inc., Boston, Massachusetts

The company of the *Mayflower* about to sail to found a nation in the new world first knelt on the deck for their devotions: a passage of Scripture and prayer.

"Except the Lord build the house, they labour in vain that build it:
Except the LORD keep the city, the watchman waketh but in vain."
—*Psalm 127:1.*

THE GREAT PRAYERS OF THE BIBLE

Abraham. Gen. 18:23–32; see 2:50.

Moses' plea for his people. Ex. 32:11–13; see 2:233.

David's prayer early in his reign. II Sam. 7:18–29; see 3:101.

Solomon's prayer for wisdom. I Kings 3:5–9; see 3:164.

Solomon's prayer at the dedication of the temple. I Kings 8:22–53; see 3:189.

Hezekiah. II Kings 19:15–19; see 3:284.

Nehemiah. Neh. 1:4–11; see 4:480.

A prayer of hope in trouble. Ps. 42, 43; see 5:86, 87.

A prayer of penitence. Ps. 51; see 5:102.

A prayer for the presence of God. Ps. 90; see 5:180.

A prayer to the all-seeing God. Ps. 139; see 5:267.

A prayer for help. Ps. 143; see 5:272.

A prayer when God seems far away. Is. 63:15–64:12; see 4:178.

Jeremiah's prayer when things went wrong. Jer. 20:7–11; see 4:257.

The Lord's Prayer. Matt. 6:9–13; see 6:83.

Jesus' prayer of thanksgiving. Matt. 11:25, 26; see 6:95.

Jesus in Gethsemane. Matt. 26:39; see 6:211.

Jesus' prayer for his disciples. John 17; see 6:338.

The church in Jerusalem. Acts 4:24–30; see 6:404.

Stephen. Acts 7:60; see 6:421, 422.

Paul's prayer for guidance. Acts 9:6; see 7:11.

Prayers for the churches. Eph. 1:17–20, see 7:268; Eph. 3:14–21, see 7:270; 1 Thess. 3:10–13, see 7:307; 2 Thess. 1:11, 12, see 7:312; 2 Thess. 2:16, 17, see 7:313; 2 Thess. 3:5, see 7:313; Col. 1:9–11, see 7:291.

The Bible in Character Building

While the Bible story may be left to make its own impression without too definitely drawing a moral, the mother may wish a selection of stories which bear upon some definite virtue or defect of character. Even though the moral is not pointed out, even if she does not say severely, "This story teaches the sad fate of bad boys," the meaning of the story will go home with all the more force because it is not pounded into the consciousness.

First of all, it should be borne in mind that all the stories of the Bible tell of men and nations under the guidance and direction and discipline of God. God was the familiar friend of the Hebrew people. Enoch walked with God. Saul felt that God had deserted him. Jesus said, "If ye have seen me, ye have seen the Father." All Bible stories teach the child about God because God is present in them all. The child will come to realize through these stories that God is our Father, that we are the sons of God, that he is near to all his children in all ages.

THE BUILDERS

All are architects of Fate,
    Working in these walls of Time;
Some with massive deeds and great,
    Some with ornaments of rhyme.

Nothing useless is, or low;
    Each thing in its place is best;
And what seems but idle show
    Strengthens and supports the rest.

THE END OF THE DAY
From the painting by Sergeant Kendall
(1869–)
From a Copley Print. Copyright by Curtis and Cameron, Inc., Boston, Massachusetts

There is no time like the close of day for telling or reading Bible stories to the children.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

—*Henry W. Longfellow*

THE Bible is recognized as the great source-book of character. The parent is often, however, perplexed in the attempt to apply its precepts and its lessons to the life of the child. If the habit of the daily reading of the Bible is established, the problem is much simplified; then the selection may be chosen to fit some crisis or emergency, or to inculcate some desired lesson without apparent intention. It is far more effective also to build up character to meet temptations and difficulties than to wait until they come, and then attempt to apply a remedy. It is better to put on the whole armor of God at once than to take the child to the hospital to repair some moral injury after it has been overtaken in a fault.

The following suggestions from The Book of Life are made to help the parent to choose such passages as may be helpful for the purpose of constructive character building as well as to overcome specific faults at the moment.

The stories in the first volume have been chosen with special reference to the building of character. Every parent knows how difficult it is to answer many of the great questions which the child repeatedly asks — questions which go down deep into the moral structure of the universe. The parent feels very helpless at such times and then realizes how extremely important such questions are and how unfortunate it is merely to give a negative answer. How can we know God? How does God speak to us? Who was Jesus? What did he teach? These and many other questions constantly occur to a child. These questions, the stories of the first volume attempt to answer, and answer in the most effective way, by the story method. They tell in the child's own language how we may know God; how he speaks to us; how he loves us; and how the love grows for the mother and father, brother and sister. They tell of the great gifts of God — water, food, our home, our friends, our church, and the greatest gift of all — Our Master.

In the "Child's Life of Jesus" the incidents are given in a way which most appeals to the child; which arouses his interest; which leads him to wish to build his life along the same lines. These stories should be read over and over, not so much with the intent of teaching a specific lesson as to make the child thoroughly familiar with the character and with the teaching of him who lived the supreme life —the Saviour of humanity.

In the first volume also, the fundamental virtues of obedience, reverence, consideration for others and love of God are taught. Special prayers are suggested for little children.

The use of Biblical material to illustrate the qualities of character is of two kinds:

(a) Direct teaching — stories, individual proverbs or sayings, short passages from various parts of the Bible.
(b) Indirect teaching — incident and story.

Some books were formerly classed as "life illustrated." The Bible characters are "life illustrated." These make some of the best and most effective illustrations of character. In the life of such a man as Paul lies a statement of a whole group of characteristics. He was persevering; considerate of others; courteous; loyal to the truth; devoted to the Master; splendidly heroic. The full value of his life is not found in this incident or that, so much as in the broad sweep of his character and achievement. If the great characters of the Bible become familiar to the child he will unconsciously begin to imitate them and the noble qualities of their lives will be unconsciously assimilated.

FOUNDATIONS OF CHARACTER

Every child should be taught —

1. The Ten Commandments; see 2:228.

   These commandments are never out-dated; never superseded. Every little while in our modern life we have to get back to the fundamentals. Some strong leader has to insist that stealing is stealing, lying is lying, and theft is theft. There is not much use to try to build character without this foundation. These are the great building stones sunk deep in the soil of the centuries, upon which the structure of life must be built.

2. The Beatitudes and the Golden Rule; see 6:76; 6:87.

   These are the great "Yes" of Jesus as the Commandments were the "No" of the Old Testament. They are the fulfillment of the law. These the child should know early and learn to practice.

3. The Twenty-third Psalm; see 5:46.
   Every child should learn by heart the Twenty-third Psalm for its beauty and for its comfort.

4. The Lord's Prayer; see 1:53; 6:83.
   The child may learn and may use other prayers, but he should early learn and daily repeat the great universal prayer of humanity.

CHARACTER-BUILDING STORIES

So true to human life and character are the Bible stories that nearly every one illustrates not a single trait of character but many, for so it is in actual experience: one quality merges imperceptibly into another; a single act is often a cross-section of a complete character. Any classification, therefore, of Bible stories according to their central teaching must be imperfect. The following suggestions may, however, be helpful to the observant parent or teacher who sees certain tendencies in the child and wishes to encourage or discourage these.

Besides the stories which emphasize certain characteristics, passages containing definite truths are also given. These will be useful for memorizing or occasional reading.

POSITIVE QUALITIES

Obedience

a. STORIES:

Noah and the Ark	2:22–28
Abraham's Call	2:35, 36
Abraham and Isaac	2:59–61
The Call of Moses	2:171–179
A Prophet Who Could Not Disobey	2:262–272
The Boy Samuel	2:447–449
The Call of Isaiah	4:54–57
The Great Captain Who Murmured but Obeyed	3:390–393
Parable of the Two Sons	6:183
The Call of the Disciples	1:297–310; 6:57, 58, 68, 69

b. PASSAGES:

Proverbs	5:412, 413
Words of Jesus	6:326
Words to the Hebrews	7:376
Words of Paul	7:277

Helpfulness—The Spirit of Service—Unselfishness

a. STORIES:

Abraham and Lot	2:39–42
Rebekah at the Well	2:66–74
Jacob and Rachel	2:87
How a Little Sister Saved Her Brother	1:121–124
David and the Mad King Saul	3:19, 20
The Good Widow of Zarephath	3:384, 385
How Elisha Did a Public Service	3:383
Elisha and the Poor Widow	3:384, 385
Elisha and the Workmen	3:394
How Elisha Prevented His Friends from Death	3:388, 389
The Little Captive Maid	1:146–150 and 3:390–393
Jesus at the Marriage Feast	6:255
Jesus the Healer	Index—Vol. 8, under *Miracles*
The Boy with the Lunch Basket	1:337–342; 6:121, 122, 273, 274
The Good Samaritan	1:330–335 and 6:140–142
Jesus at the Last Supper	6:320
Peter and the Lame Man	6:400–402

b. PASSAGES:

"Remember the Poor"	2:315–318
Kindness to Animals	2:321
Micah's Words	4:197
Proverbs	5:379, 402, 403, 410, 411
Ecclesiasticus	5:469
The Golden Rule	1:318 and 6:87
"Who is the Greatest?"	6:133

Jesus to an Ambitious Mother	6:172, 173
Paul's Words	7:167, 168, 207, 208, 259, 275
John's Words	7:408

Courage—Moral and Physical—Perseverance—Steadfastness

a. STORIES:

The Champion of the People	2:172–208
Caleb and Joshua	2:248–250
Joshua	2:335–349
Deborah	2:385–392
Gideon	2:393–397
David and the Bear	1:131, 132
The Gallant Feat of Jonathan	3:9–12
David and Goliath	3:26–35
Elijah and the Priests of Baal	3:351–356
Jeremiah's Bravery	4:275–285
The Hebrew Youths and the Fiery Furnace	4:430–433
Daniel and the Lions	4:441–446
Nehemiah and the Wall	4:480–512
The Valiant Deeds of the Maccabees	3:445–473
The Brave Queen Esther	3:474–493
Jesus and His Temptation	6:54–57
Jesus and His Foes	6:297
The Brave Disciples of Jesus	6:407–422
Paul in the Hands of His Foes	1:386–392 and 7:82–123

The entire life of Paul is an exhibition of courage.

b. PASSAGES:

Words of Moses	2:330
Words of Joab	3:107
Words of Elisha	3:396
Psalms	18, 27, 46, 91, 125 (Vol. 5)
Words of Paul	7:215, 257, 277, 278, 282, 286
Words of Other Leaders	7:373, 379

Reverence—Devotion to God and the Church

a. STORIES:

Moses at Sinai	2:223–232
The Free Will Offering for the Tabernacle	2:236–244
Hannah	2:440–444
The Prayer of David	3:100–103
David and the Threshing-Floor of Araunah	3:146, 147
Solomon and the Temple	3:168–195
Joash and the Repairing of the Temple	3:248, 249
Hezekiah	3:269–277
Josiah	1:151–155 and 3:294–299
Daniel	4:441–446
The Boy Jesus	1:283, 284
Jesus at Home	1:312–316

b. PASSAGES:

The Commandments	2:305–315
God's Covenant	2:329
Words of Amos	4:18–22
Words of Isaiah	4:130–134
Words of Haggai	4:360–363
Words of Habakkuk	4:222–224
Psalms	1, 8, 19, 24, 84, 96, 103, 147, 148, 150 (all in Vol. 5)
Proverbs	5:389–392
Ecclesiasticus	5:465–469,484–487
Words of Jesus	6:83, 265
Words of Paul	7:190, 270–273, 285, 328–331

***Faith—Trust—Confidence—Honor**

a. STORIES:

Elijah at Carmel	3:351–356
The Siege of Samaria	3:397–401

*Most of the illustrations of courage strongly display faith also.

The Healing of Jairus' Daughter	1:323–326 and 6:110–115
The Centurion's Servant	6:90, 91
The Healing of the Man Born Blind	6:292–295
Thomas	6:361, 362

b. PASSAGES:

Psalms	23, 27, 46, 91, 121, (all in Vol. 5)
Proverbs	5:377
Words of Jesus	6:85, 119, 162, 163
Words of Paul	7:159, 160
The Faith Chapter	7:369–373
Words of James	7:386

The Spirit of Brotherhood and Democracy

a. STORIES:

Abraham and Sodom	2:49–51
The Rescue of the Child Moses	1:121–124 and 2:169, 170
The Good Samaritans of the Old Testament	3:265
Elisha and the Helpless	3:396
The First Foreign Missionary	4:416–420
The Good Samaritan	1:330–335 and 6:140–142
The Vision of Peter	6:433–441

b. PASSAGES:

The Prayer of Jesus	6:338–341
Paul's Words	7:59, 255

Loyalty to God, Country, and Fellow-man—Patriotism

a. STORIES:

Joseph	2:105–114; 1:101
Moses	2:169–208
Ruth and Naomi	2:476–487

David and Jonathan	1:137–141; 3:38–41, 46–49, 76–79, 108–110
The Three Captains	1:141–143; 3:92, 93
Jeremiah	4:269–273, 275–283
Daniel	4:441–446
The Hebrew Youths in the Fiery Furnace	4:430–433
Nehemiah	4:480–512
The Maccabees	3:444, 446–449, 451–455
Esther	3:474–493
The Disciples	1:372–377

Gratitude, Appreciation—to God and Fellow-man

a. STORIES:

David and the Three Captains	1:141–143 and 3:92, 93
Elisha and the Sick Boy	3:385–388
The Two Debtors	6:97, 98
The Ten Lepers	6:163

b. PASSAGES:

Giving Thanks to God	4:442
Psalms	65, 104, 136, 147, 148, 149, 150 (all in Vol. 5)
Words of Jesus	6:274, 306
Words of Paul	7:215, 235, 276, 307

Love and Friendship

a. STORIES:

Ruth and Naomi	2:476–487
David and Jonathan	1:137–141 and 3:38–41, 46–49, 76–79, 108–110

Jesus and the Disciples	6:319–333
The Good Samaritan	1:330–335; 6:140–142
Jesus and the Family at Bethany	6:142, 143, 301–306, 310–313

b. PASSAGES:

Proverbs	5:409
Ecclesiasticus	5:475, 476
Paul's Words—on Love	7:169, 375, 406 408, 409, 410
The Love Chapter	7:207

Forgiveness—Peaceableness

a. STORIES:

Esau and Jacob	2:95–100
Joseph and His Brethren	1:112–120 and 2:127–147
David and Saul	3:58–60, 66–69, 76–79
David and Absalom	3:131–135
The Unmerciful Servant	6:136
The Prodigal Son	1:64–68 and 6:156–159
The Healing of Malchus	6:342–345

b. PASSAGES:

Isaiah's Words—God's Forgiveness	4:139–141, 161–163
Ezekiel's Words	4:351–354
Ecclesiasticus	5:479, 480
What Jesus Said	1:318; 6:80, 89, 135, 143, 162, 354
John's Words	7:405
Paul's Words	7:275

Repentance

a. STORIES:

Joseph's Brethren	1:112–120 and 2:127–143
David	3:110–116
Manasseh	3:290–292
The Prodigal Son	1:64–68 and 6:156–159
The Ninety and Nine	6:155
Peter	6:362–364
How Paul Became a Follower of Jesus	1:378–381 and 7:11–15

b. PASSAGES

Isaiah's Words	4:58
Words of John the Baptist	6:49
Words of Jesus	6:162
Words of Paul	7:231

Self-sacrifice

a. STORIES:

Abraham and Isaac	2:59–61
The Three Brave Captains	1:141–143 and 3:92, 93
The Widow's Mite	1:345–348 and 6:194
The Supreme Sacrifice—The Cross	1:357–363; 6:350–353

b. PASSAGES:

Isaiah's Picture	4:160, 161
Jesus' Words	6:130

Industry, Honesty, and Truthfulness

a. STORIES:

Jacob and Rachel	2:87–89
Joseph in Egypt	1:108–112 and 2:111–127, 149

Nehemiah	4:480–512
The Talents	6:174, 175, 199, 200
He Told the Truth	1:158
"The Truth Shall Make You Free"	6:289

b. PASSAGES:

Proverbs	5:377, 381, 382, 386, 389, 413–415
Ecclesiasticus	5:481, 482
Jesus' Words	6:271
Paul's Words	7:308, 331

Love of Wisdom

a. STORIES:

The Prayer of Solomon	1:144, 145 and 3:164–168

b. PASSAGES:

Proverbs	5:373–376, 378, 383–385, 396–398
Psalm 111	5:219
Ecclesiasticus	5:483, 489–491

Courtesy and Kindness

a. STORIES:

Abraham	2:47, 48
David Spares Saul's Life	3:58–66
Jethro	2:171, 172
The Widow of Zarephath	3:349–351
The Rich Woman of Shunem	3:385–388
Paul at Athens	7:57–60
Paul before Felix	7:94–96
Paul before Agrippa	7:100–105

Self-control—Temperance

a. Stories:

Joseph	2:111–114
Daniel	4:423–425

b. Passages:

Proverbs	5:405–409, 415, 416
Ecclesiasticus	5:472–475
Controlling the Tongue	7:382–384
Words of Paul	7:201

NEGATIVE QUALITIES

Disregard of the Rights of Others—Injustice

a. Stories:

Brothers of Joseph	2:106–108
Pharaoh the Oppressor	2:160, 161; 179–201
David and Uriah	3:110–116
Rehoboam	3:215–219
Naboth's Vineyard	3:363–367

b. Passages:

Words of Amos	4:25
Micah's Words	4:191, 192
Words of Habakkuk	4:221
Words of Isaiah	4:67

Greed

a. Stories:

The Sons of Eli	2:444
The Punishment of the Greedy	2:246–248
Gehazi	3:393
Achan	2:350–352

b. Passages:

Words of Amos	4:25
Words of Micah	4:191

Dishonesty—Disobedience—Untruthfulness

a. STORIES:

Jacob and Esau	2:79–86
The Trick of the Gibeonites	2:356–359
Achan	2:350–352
Saul and the Spoil of the Amalekites	3:16
Ananias and Sapphira	6:405–407
Absalom, a Lawless and Disobedient Boy	3:118

Intemperance

a. STORIES:

The Prodigal Son	1:64 and 6:156
Elah	3:343

b. PASSAGES:

Many passages found in Proverbs	5:415, 416
Words of Habakkuk	4:221
Words of Isaiah	4:67, 68

Hatred—Unbrotherliness—Intolerance—Jealousy

a. STORIES:

Abraham (Parable)	2:64, 65
Cain and Abel	2:15, 16
The Twins Who Hated Each Other	2:79–86
Joseph's Brethren	1:101–108; 2:105–111
Saul and David	3:41–46
The Enemies of Jesus	1:357–363; 6:342–349

Bible Stories and How to Tell Them

"TELL ME A STORY"

"TELL me a story" is a familiar request in every home. The Bible is a mine of stories; its pages contain an inexhaustible store. Moreover, the Bible stories are the best stories in the world, not only because of their exalted nature and because they inculcate ideals and form character, but because of the nature of the stories themselves, because they were originally not written but spoken. They were told at first by word of mouth, handed down from person to person, from generation to generation, long before they were written down. That is why the Bible is full of dialogue, full of dramatic little scenes.

Every mother and every father too, for that matter, ought to be able to tell these stories to their children, and not be obliged to say, "Go away, I am too busy," which is so often simply a confession of ignorance or a lack of ability. If there is a grandmother in the house, a grandmother of the old school, she can probably tell the children stories most delightfully, but as a general thing, story-telling in the home is a lost art. Fortunately it is being revived in the public schools and libraries, because it is rightly considered a most valuable method of imparting knowledge and pleasure. But why should story-telling be left to public institutions and instructors? Why should the home surrender all its most precious privileges to public institutions? When the child asks his mother for a story, must she say, "Go to the public library, or perhaps your teacher will tell you a story"?

STORY-TELLING IS AN ART, BUT NOT A DIFFICULT ART

When the mother, however, is told that story-telling is an art, she may be frightened and say that she has neither the time nor the ability to master an art. It may be that not all people can become good story-tellers; some have the "knack" naturally, but the principles of the "art" of story-telling are very simple; almost any one

MADONNA AND CHILD

By Pinturicchio (Bernardino Betti, 1454–1513)
In the Vatican Gallery, Rome, Italy
Photograph by Anderson, Rome, Italy

THIS artist rarely painted pictures not crowded with figures. This Madonna has rather a sad meditative face. The Child with the little curl of hair on his forehead is very winsome. The background is formed by a hanging; it might be of leather or of some textile in an interesting pattern. The halo of red is unusual.

may understand and apply them. Even if the story is not told with perfect art, the children will be pleased because "mother tells the story." It will mean very much indeed to the child to hear these simple, beautiful stories in place of so much of a cheap and worthless character which is found in newspapers and books. It will mean as much to the mother or father to give this joy to the child.

VITAL IMPORTANCE OF EARLY TRAINING

For the young child especially, reading is often a difficult task, for the very young child an impossibility. We sometimes wrongly infer that a child is learning nothing until he begins to read. On the contrary, the child is learning a thousand things: from the billboards and street car signs, from the man who delivers goods at the house, from the pictures in magazines and newspapers. The child is acquiring a vocabulary, forming habits, storing the mind with impressions which are becoming a part of his nature. Often the mother is amazed and horrified at what the young child acquires from his companions. One of the foremost writers on psychology says of the nerve cells of the brain which receive impressions, "They make only about a cubic inch of matter. Yet in a just-born child, this thin layer of gray brain-matter, this trivially small part of the whole body, is the clean surface on which is to be painted slowly in enduring pigments, the influencing picture of nature and human life which the new individual is to carry till death. This picture will largely determine its behavior as a child, adolescent, and adult. To the formation of this picture all the sense organs will contribute: also all the inferences based on the observations made by the senses. The whole social heritage of the human race will add to the making of this picture, in a degree determined by parents, playmates, teachers, and books." It is the solemn responsibility of all parents to furnish such impressions as shall go to the formation of a right character. It is as much the duty of the parent to furnish wholesome food for the mind as to provide nourishing food for the body.

What book takes the highest place in the training and development of the mind? The Bible. But the child cannot read and understand the Bible during some of the most important years of its life. Here is the mother's opportunity, to be utilized in the telling of the Bible story. Why told rather than read? Because the telling makes it more direct and forceful; the child's attention is caught and fixed.

Bible stories should be told because they afford genuine interest and pleasure. They impart knowledge of a most valuable kind. The child, through them, begins to learn of far-away lands, of a great people developing under the care of God. The ideas are wholesome and exalted. Evil is recognized and punished. Goodness stands approved. The vocabulary of the child is enlarged and stocked with words which are simple, forceful, and at the same time majestic and sublime. Every truly great man of the English-speaking race has possessed a knowledge of the literature of the Bible and this has been gained in most cases in childhood.

THE BIBLE FOR CHARACTER BUILDING

Leading teachers are beginning to lay much stress upon the definite teaching of character and say frankly that the Bible is the book for this purpose.

This is the Christian conception of character building: the mind of the child is receptive to all sorts of impressions; these impressions may as well be good as bad. It is possible to encourage goodness: gentleness, patience, forbearance, courage, faith. There is no better material for such teaching than the great stories of the Bible. It is very much worth while, then, to be able to tell these stories in the best and most effective way possible. To that end some simple rules may be laid down.

SELECTION OF THE STORY

1. The story should be selected with care and adapted to the age and perception of the child. However, almost any story which is a real story will interest children.

MASTER THE MATERIAL

2. The story should be studied with great care and thoroughly mastered. There is no use in trying to tell a story which you yourself do not know. Every detail should be clearly in your mind before you attempt to tell it. The great educator, Froebel, said, "The story-teller must wholly take into himself the life of which he speaks, must let it live and operate in himself freely." You must try to get what is called the atmosphere of the story. It will not be difficult for the mother to understand, for example, the feelings of the mother of the child Samuel, who dedicated her little boy, her only child, to the

LORD, how she took him up and gave him to the old high priest, Eli, and how each year she paid him a visit and brought him a little coat which her loving hands had made during the long months she was alone. It will not be hard to understand the feelings of David's mother, who baked seven loaves of bread for her three stalwart sons in Saul's army arrayed against the Philistines, and added with pride ten cheeses of her very best make as a present to the captain with her compliments, and sent them by her youngest son, David, the red-haired shepherd-boy. Nor again will she have any difficulty in appreciating the feelings of that captive Hebrew mother who placed her baby in a little woven basket covered with pitch without and softly lined within, and set the little ship afloat on the waters of the mighty Nile. She may also accomplish the somewhat more difficult task of sharing in the hopes and struggles of Joseph, or Daniel, or Gideon, or Elijah.

"ONCE UPON A TIME"

3. The introduction should be carefully considered to catch and hold the child's attention. The time-honored "once upon a time" is a good beginning, but there must be interesting things which happened "once upon a time." If you should say, "Once upon a time the people held a constitutional convention to devise the best methods of governing the state," the child would certainly not be interested; but if you say, "Once upon a time a little baby went on a voyage all alone on a great river," "Once upon a time a baby was born in a stable," you will have your small audience eager to know about it, and the attention will be held. The same is true of the climax. The attempt must be made to hold the attention to the end and that end should be dramatic and satisfying. A leaf may be taken from the art of the writer of continued stories in the magazines. Each chapter closes with an important incident, but it is not conclusive, it whets the appetite for more, and stimulates a desire to buy the next number of the magazine. Each story should be complete in itself but one test of success will be in the demand, "Tell us some more," or "What happened then?" The longer Bible stories lend themselves readily to "serial" treatment, the Joseph story, for example: "The boy who dreamed dreams"; "The boy who was sold into Egypt"; "The boy who became a mighty ruler in a foreign land"; "The boy who forgave his brothers who hated him."

THE COLOR

4. The details, the "color," of the story must not be overlooked. Children are very fond of detail. They ask, "How big was the giant?" "How old was the little boy?" "How many cakes were there?" The Bible is most satisfying in this respect It says that the little boy who came to see Jesus in the country by the lake took with him for his dinner five barley loaves and two small fishes. David took a measure of parched corn, ten loaves, and ten cheeses to his big brothers and their captain in the army. The flood lasted forty days and forty nights. Abigail brought as a present to David two hundred loaves of bread, two bottles of wine, five sheep dressed, five measures of parched corn, a hundred clusters of raisins, and two hundred cakes of figs. Children also like conversation. "What did he say?" they ask, and again the Bible is most satisfying. It gives in many cases the exact conversation of its characters, as in the story of Jacob and the herdsmen of Nahor: "and Jacob said, 'My brethren, whence be ye?' and they said, 'Of Haran are we,' and he said unto them, 'Know ye Laban, the son of Nahor?' and they said, 'We know him.' And

TELLING BIBLE STORIES

The members of this class of boys at the Edwards Church, Northampton, Massachusetts, are listening with closest attention to the telling of the Bible story.

he said unto them, 'Is he well?' and they said, 'He is well and behold Rachel, his daughter, cometh with the sheep.'" See 2:86.

Children like to hear about other children and the Bible contains an extraordinary number of children: the boy who was sold into Egypt; the baby afloat on the Nile; the boy who came when he was called; the shepherd boy who killed a giant; the boy kings, several of them; the little captive maid; the boy who was raised to life by a prophet; the boy Jesus in the Temple; the little girl who was brought to life;— there might be a whole "boy and girl" series.

THE PREPARATION

5. The story need not be memorized, though it would do no harm to memorize important passages. It may be suited to the child's mind, but not by the use of "baby talk"; never talk down to the child or patronize him. The child must be treated at all times as a rational being. Much has God hidden from the wise and prudent and revealed unto babes. Certain passages may then be repeated word for word. Some of those words, beautiful and significant, rich with the usage of the centuries, will be certainly treasured in the child's mind. The child will quickly enough learn the slang of the street, the cheap and common and debased coin of daily speech; it is well that he hear a few words at least which are full of music, solemn, stately, glorious.

This suggests that there are certain passages which may be learned by the mother and repeated as stories, simply for the purpose of filling the child's soul with the materials of beauty and spiritual strength. She may say, "This is a poem or a Psalm of the shepherd and his sheep and of God who is the shepherd of men: 'The LORD is my shepherd; I shall not want' . . . This is a story which Jesus told his disciples: 'A certain man had two sons' . . . 'A certain man went down from Jerusalem to Jericho and fell among thieves' . . . 'A wise man founded his house upon a rock' . . ." Or if a selection is too short for the demand, such a passage might be added to a "regular" story as an epilogue.

LET THE STORY MAKE ITS OWN IMPRESSION

6. It is not wise to ask questions nor to stop to explain in the midst of the story. Many a story-teller has found himself "in hot water" by stopping to say, "And now, my dear children, what do

you suppose the little boy did next?" The ability of the child to return totally unexpected and amazing replies to such questions is beyond belief. The story should march on without interruptions from beginning to end. Very likely the child will ask questions at the end and such questions should be answered seriously and in good faith. Sometimes it will be necessary to say frankly, "I do not know," but that is a perfectly good answer. It is not wise to tack on a moral, and especially unwise is the narrator who attempts "to drag" it by main force from the child. A story may sometimes be prefaced by the words, "This is a story about a boy who was good and brave," but in general it is wise to leave the story to make its own impression. "The truth shall make you free."

I shot an arrow into the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward in an oak
I found the arrow still unbroke;
And the song from beginning to end
I found again in the heart of a friend.

—*Henry W. Longfellow.*

"So shall my word be which goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

If we take these great stories of the Bible and tell them reverently and earnestly we may trust them for the most part to make their own impression. We shall find them again in the hearts and minds of our children. They are good seed sown in good soil and we may be sure they will spring up and produce an abundant harvest. Remember that some sort of seed will certainly germinate in the child's mind: if not good seed, then tares; if not the best which the world can produce, then often something which is vain, foolish, commonplace, vulgar.

THE STORY HOUR

7. The time of telling stories should be well chosen, with tact. There is a time to tell stories as for all things else. To detain little Johnny as he is about to go to play in order to tell him a Bible story would be profitable neither to Johnny nor to the mother. A sulky and unresponsive child is not good ground in which to sow the seed. There are times when the child comes voluntarily with the request for a story, times when the child is lonely or unoccupied or especially thoughtful. Satan finds some mischief still for idle hands to do and it would be well to anticipate Satan with a Bible story. Bedtime is always a good time for story-telling, or the twilight hour.

READING BIBLE STORIES

In this family, the children are listening with closest interest to a story from the Bible.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the children's hour."

Sunday afternoon should be a good time. Remember that the child has many moods. The time when the boy is full of mischief is no time to relate the story of the piety of the infant Samuel. Yet there are times when that story may be told with very great effect. The telling and the hearing should be a privilege and a joy, not a task. No one need despair of being able to tell Bible stories well. It is worth trying and trying very hard to acquire this simple art.

BIBLE STORIES TO BE TOLD BY PARENTS

For the Youngest Children:

The Boy Found in a Little Ship on the River; see 1:121 and 2:169.
The Coat of Many Colors; see 1:101 and 2:105.
The Boy Who Lived in the Temple; see 1:127 and 2:447.
The Shepherd Boy and the Bear; see 1:131 and 3:33.
David, the Giant-killer; see 1:132 and 3:29.
David and His Three Brave Captains; see 1:141 and 3:92.
The Little Captive Maiden; see 1:146 and 3:390.
The First Christmas; see 1:252 and 6:24.
How the Three Wise Men Found Jesus; see 1:258 and 6:31.
How the Boy Jesus Went on a Journey; see 1:275 and 6:34.
The Boy Who Came Back Home; see 1:64 and 6:156.
The Man Who Fell Among Thieves; see 1:330 and 6:140.
How a Poor Woman Made a Great Gift; see 1:345 and 6:194.

All these stories may be found in Volume I, told in simple language. The mother may use these as a guide, but she should compare the Bible text carefully in each case, and make the story thoroughly her own.

Passages for Literal Repeating:

The Ten Commandments; see 2:228.
The Shepherd Psalm; see 5:46.
The First Psalm; see 5:9.
The Fifty-third Chapter of Isaiah; see 4:160.

In Praise of Wisdom; see 5:464.
Some of the Proverbs; see 5:373–423.
The Beatitudes; see 6:76.
The Lord's Prayer; see 1:53; 6:83.
The Golden Rule; see 6:87.
The Parable of the Prodigal Son; see 6:156.
The Parable of the Good Samaritan; see 6:140.
The Thirteenth Chapter of First Corinthians; see 7:207.

For the Older Children, Boys Who Love Hero-tales and Girls Who Like More Mature Stories:

The Ship Which Made Its Port on a Mountain; see 2:22.
The Tower Which Men Tried to Build to Heaven; see 2:29.
Abraham, the Pioneer; see 2:35.
The Twins Who Hated Each Other; see 2:78.
Joseph, the Dreamer; see 2:103.
The People Who Made Bricks in Egypt; see 2:179.
Moses, the Law-giver; see 2:169.
Joshua, the Great Captain; see 2:335.
The Spies in the House of the Woman of Jericho; see 2:337.
The People Who Played a Trick on Joshua; see 2:356.
Ehud, the Left-handed Man; see 2:381.
Gideon, the Farmer-captain; see 2:393.
Two Brave Women Who Rescued Their People,—Deborah and Jael; see 2:385.
Esther; see 3:474.
The Man Who Sacrificed His Daughter; see 2:414.
The King Who Was Killed by a Mill-stone; see 2:412.
Samuel, the King-maker; see 2:447.
Saul, the Mad King; see 3:5, 41–48.
How Saul and His Sons Died at Gilboa; see 3:23.
David and Jonathan; see 1:137; 3:38.
Stories of the Life of David; see 3:26.
The Wise King; see 1:144; 3:155.
The King Who Threw Away a Kingdom; see 3:215.
The Elijah and Elisha Stories; see 3:348–406.
The King Who Was Shot by an Archer; see 3:234.
The Boy-king; see 1:151; 3:294.
Another King Who Was Shot by an Archer; see 3:300.

The Book That Was Found in the Temple; see 3:296.
The Siege of Samaria; see 3:397.
The Nation Which Went into Exile; see 3:427.
How Nehemiah Rebuilt the Walls of Jerusalem; see 4:480–512.
The Story of Maccabeus, the Hammer, and His Valiant Brethren; see 3:440.
The Story of Jesus' Life Told in Successive Episodes:
The First Christmas; see 1:252; 6:24.
How Jesus Was Set Apart for His Work; see 1:275; 6:54.
John the Baptist; see 1:284; 6:49.
How Jesus Spread the Good News; see 1:288.
How Jesus Chose His Companions; see 1:297; 6:57.
Jesus in His Old Home; see 1:311; 6:58.
How Jesus Raised a Little Girl to Life; see 1:323; 6:110.
How Jesus Fed the Multitude; see 1:337; 6:121–127.
The Parables: especially The Good Samaritan; The Prodigal Son; see 1:330; 6:140; 1:64; 6:156.
The First Palm Sunday; see 1:351; 6:179.
How the Leaders of the People Killed Their Best Friend; see 1:357; 6:220–224.
The Glad Story of the Resurrection; see 1:364; 6:231–235.
How Jesus' Friends Went to Prison; see 1:372; 6:445.
Peter and the Centurion; see 6:433.
How Paul Changed from an Enemy to a Friend of Jesus; see 1:378; 7:11.
How Paul Was Taken for a God; see 1:381; 7:28.
The Riot at Ephesus; see 1:386; 7:72.
How Paul Preached and Worked at Corinth; see 7:60–65.
Paul at Athens; see 7:49–59.
The Shipwreck of Paul; see 1:390; 7:109.
How Paul Went to Rome; see 1:388; 7:121.

Many of these stories are told in simple language in Vol. I, Part II, as well as in the language of the Bible in the text proper.

This list shows what a very great wealth of story-telling material is found in the Bible.

At the close of the chapter on Biblical Dramas and Pageants a long list of subjects will be found suitable for story-telling.

"The Sin of Ahab"

From a Play by Anna J. Hunnewell
Published by Doran & Sons

This picture shows a presentation of "The Sin of Ahab" by the Pilgrim Players of the First Congregational Church, Chicago. The characters from left to right are Obadiah, Elijah, Jonas, Naboth, Ahab, Jezebel.

This picture is kindly loaned by Mrs. A. Starr Best of Chicago, who is the efficient director of the Pilgrim Players.

Biblical Dramas and Pageants

A GOD-GIVEN INSTINCT

THE imaginative, dramatic instinct is strong in nearly all normal children. They like to "dress up" and make little plays of the stories which they read or hear. A mother once came to the author in distress, asking what she should do because her little girl "told lies about herself." She said that she was a fairy, Cinderella, Heidi,—whatever she might fancy. The child was simply very imaginative. She had no intention of deceiving. Such a faculty is God-given; it should not be treated harshly and repressed; it should be encouraged and guided into right channels. Instead of being left to run wild, it should be directed and utilized for the education of the child. One way in which it may be rightly used is in the teaching of Bible stories. The Bible furnishes matchless stories for dramatization.

It should be remembered at the outset that this form of dramatization is natural and spontaneous and has nothing to do with the artificiality of the theater or with professional acting. It is simply a method of using the natural instincts of the child to bring out vividly the beautiful stories of the Bible and to fix in the mind its divine teaching. You may read a story to a child and perhaps fail to make a strong impression. Let the child live the story, becoming himself for the moment the character who dares or suffers or overcomes or finds God, representing the action in his own person, and the story becomes a permanent possession of his soul. He acts it not once but many times, and thinks of it with interest and pleasure.

DRAMATIC MATERIAL IN THE BIBLE

Not only is the Bible full of dramatic material but the prophets themselves used dramatic representations to enforce their great messages. Jeremiah went to the potter and got an earthen bottle. Then he called the elders of the people together in the valley of Hinnom. Holding the bottle in his hand, he preached a short and very effective sermon on the sins of the city. Then he threw the bottle

down and broke it into fragments. After he had broken it, he said, "Thus saith the LORD of Hosts, 'Even so will I break the people and the city as one breaketh a potter's vessel, which cannot be made whole again.' " See 4:252–256. This was a most telling dramatization of Jeremiah's sermon. When the elders went home and thought it over, they would see that bottle broken in fragments and the remembrance of it would help them to remember the words of the preacher. Again Jeremiah enforced his lesson by making bonds and yokes and putting them on his neck as though he were a beast of burden. Afterward they were broken by Hananiah, and Jeremiah said that the LORD would replace them by yokes of iron on the necks of the people. See 4:264. When Jeremiah went down to Egypt, he took great stones and put them in the clay of the brick-kiln near Pharaoh's house, and said that the king of Babylon would build his throne on those stones. It took courage to act that little play! See 4:296.

The prophet Ezekiel made a little model of Jerusalem in clay. Then he added the camp with the forts and mounds and battering rams of a besieging army. Then he took an iron pan and placed it between himself and the city. See 4:317. This was a dramatization of the way in which the city would be besieged. The work of all the prophets was dramatic in its nature. They came and went upon the stage of the nation's life with dramatic suddenness. They constantly used symbols to bring home the message to the eye as well as to the ear of the people,—the plumb-line, the wall, the basket of fruit, the symbolic names of their children. Hosea did not hesitate to use the tragedy of his own home to teach the immortal love of the Heavenly Father for his erring people.

The Passover was a vivid dramatic representation of the escape from bondage, enacted with great impressiveness in every home down to the present day. Speaking with the greatest reverence, the Lord's Supper is a dramatic representation of the sacrificial love of Jesus for his disciples, a memorial of his death "until he come."

The parables of Jesus were not acted out, but they were little dramatic scenes which those who listened to Jesus had seen acted out in their own villages. They knew the boy who left home a rich boy and came back a beggar, but whose father loved him just the same. They knew the rich man who had planned to pull down his barns and build greater, but who died suddenly in the night.

"The Child Moses"

From a Play by Lily Seaman
As presented by the Pilgrim Players

This picture shows a presentation of "The Child Moses" by the Pilgrim Players of the First Congregational Church, Chicago. The characters, from left to right, are Miriam, Annam, Kai, and Jochabed.

The picture is kindly loaned by Mrs. A. Starr Best of Chicago.

MIRACLE AND MORALITY PLAYS

In the church of the Middle Ages, though the secular play had hardly come into existence, dramatic versions of the Scriptures were made and used to instruct ignorant and unlettered converts. From the twelfth to the sixteenth centuries the miracle play was in general use in England. Not only was the whole history of the Old and New Testaments carved in vigorous figures upon the church walls, but the scenes were made into plays and enacted by the clergy in the churches and later by trades-guilds and wandering players in the market-places. In the fourteenth and fifteenth centuries another kind of representation, known as the morality play, came into very wide use. In this type of play the virtues and vices were seen struggling for mastery. One of these plays, "Everyman," has been revived as an actual representation in recent times. There can be no doubt that both the miracle plays and the morality plays were very influential in teaching the Bible and in promoting morality in the Middle Ages. In modern times the Passion Play at Oberammergau, reverently reproducing scenes in the life of our Lord, has attracted people from all over the world.

BIBLE PLAYS AND PAGEANTS IN THE CHURCH OF TO-DAY

At the present time there is a great revival of the use of dramatic representation in the church, through Biblical plays and pageants. Christian people have come to realize that such representations are as far as possible removed from the commercialized theater, with its attendant evils. The pageant is being used very widely to promote an interest in missions and church history. Such use has been officially endorsed by the boards of the Methodist, Baptist, Episcopal, and Congregational bodies, the Y.M.C.A., Y.W.C.A., Community Service organizations and other societies.*

The church is gladly availing itself of a method which is Biblical in its origin and sanctioned by long usage in the past, for which the material of the Bible and the history of the church are particularly adapted.

The following are some of the fields in which the Bible may be used in dramatic representation:

*A request addressed to the Educational or Missionary Departments of these denominations will bring material for use in this field.

I. In the Home: (a) by the simplest methods; (b) by more elaborate methods.

II. In the Sunday school, Y.P.S.,C.E., Epworth League, Baptist Young People's Society and kindred organizations of young people and children: (a) by dialogues; (b) by study classes and the writing of dramas.

III. In the Church: (a) by Biblical dramas; (b) by pageants.

I. IN THE HOME

Every mother desires to have her children possess a knowledge of the Bible. Yet the Bible in many homes is a closed book. It seems remote from daily life, foreign to the interests and occupations of the modern child. This is not really so. No book is so universally appealing in its nature. It is a delightful book, full of stories which, if they are presented in the right way, interest and charm the child. The Bible is full of material which is alive. Paul said, "The Word of God is alive," and nothing could be more true. The problem is to make the child feel that the Bible is alive, that it is just as interesting as any of his story-books. Since the child likes to "dress up," to "make believe," why not make use of this natural desire? Why not bring the natural dramatic instinct of the child and the dramatic material

ISAAC AND REBEKAH

This Bible Play was given by members of the Helen Keller Corps of the Girl Reserves, Cleveland Y. W. C. A.

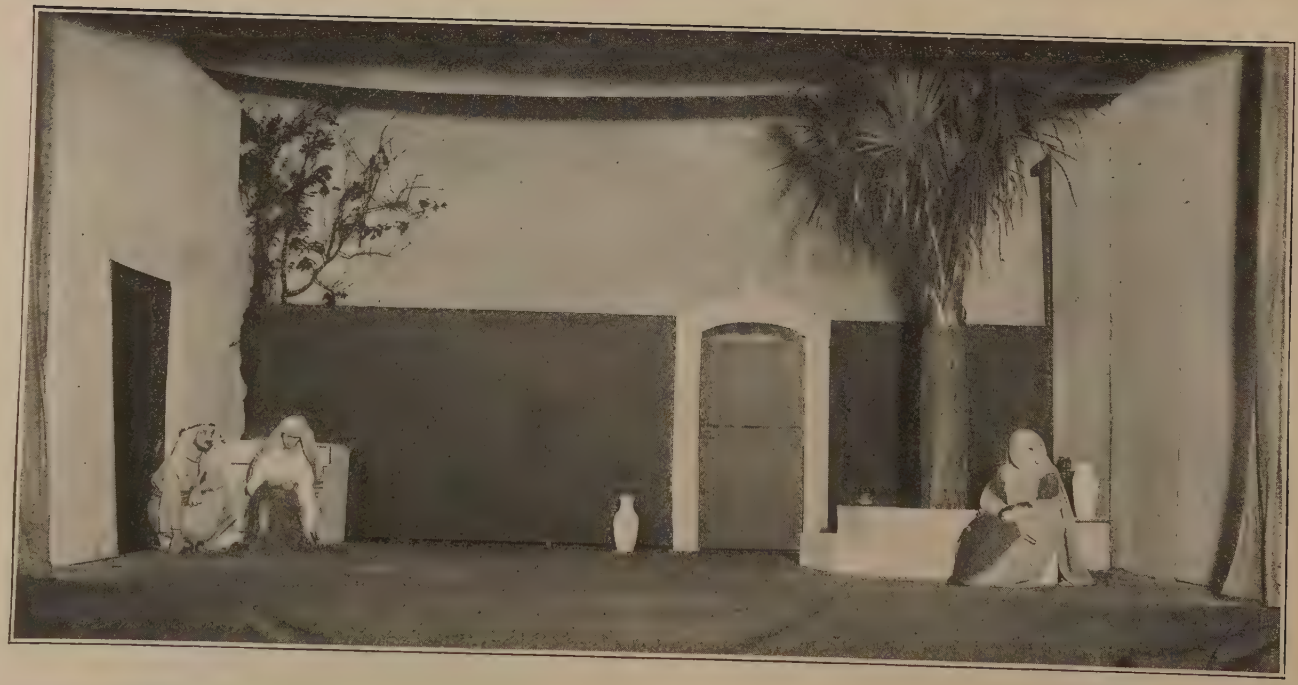
By courtesy of Mabel Eleanor Stone, National Secretary for Religious Education of the Young Women's Christian Association.

"The Rock"

From a Play by Mary Hamelin
Drama League Prize Play
Published by the Pilgrim Press

This picture shows a presentation of "The Rock" by the Pilgrim Players of the First Congregational Church, Chicago. The characters, from left to right, are Peter; his wife, Adina; and his mother, Deborah.

The picture is kindly loaned by Mrs. A. Starr Best of Chicago.



ISAAC AND REBEKAH

This Bible Play was given by members of the Helen Keller Corps of the Girl Reserves, Cleveland Y. W. C. A.

Photograph by courtesy of Mabel Eleanor Stone, National Secretary for Religious Education of the Young Women's Christian Association.

ROMAN CENTURION—THE RESURRECTION

This and the following pictures were furnished by the courtesy of Miss E. May Munsell

MIRIAM AND THE REJOICING ISRAELITISH WOMEN

THE MARRIAGE FEAST

ISAAC AND REBEKAH

HUNTING FOR THE LOST COIN

PAUL MAKING HIS DEFENCE BEFORE AGRIPPA
Agrippa, Bernice, Captains, Soldiers, Attendants.

THE LOST COIN FOUND

of the Bible together? This method is very widely used in education at the present time. The child is familiar with it in school. The author visited recently the famous Perse School in Cambridge, one of the most successful private schools in England, in which the Master of the English Department, Mr. H. Caldwell Cook, uses what he calls the "Play Way," to a considerable extent. Geography is taught by the use of an extensive model county made by the boys in the school yard. The students of this school act many plays of the great dramatists, and plays which they themselves write. These are done very simply with costumes made in the school and with only improvised stage settings. In our American schools, also, this method is very rapidly gaining in favor.

BIBLE HISTORY LEARNED BY LIVING IT

(a). In the home on rainy days when time hangs heavily and the familiar request, "What

PAUL CHAINED TO A ROMAN SOLDIER DICTATING A LETTER TO TERTIUS

THE PRODIGAL SON GREETING HIS FATHER

THE FAMILY OF THE PRODIGAL SON

"Ruth the Loving"

From "Ruth the Loving" by Boyd
Published by the Pilgrim Press, Boston, Mass.

This drama has been given many times with much satisfaction. The picture shows the production as given at the New Hampshire State Sunday School Convention. This drama is well adapted to small communities.

shall I do now?" is heard, the Bible will be found full of splendid material for dramatic representation, by the child alone, by the mother and the child, by brothers and sisters, or by a neighborhood group. At first there need not necessarily be any special preparation of costumes or other machinery. The author remembers how his brother and he used to play Macaulay's "Horatius at the Bridge." There were only two actors, to be sure, but that did not stand in the way of the representation of Horatius and his two valiant comrades; Lars Porsena; the great Lord of Luna; False Sextus; the Roman consul; Roman citizens, and the Tuscan army. There was no scenery whatever, but we saw the walls of Rome, the yellow Tiber, the serried ranks of the Tuscan army, "right glorious to behold," the sun gleaming on their burnished shields. We knew the lines by heart, and we recited them while defending the bridge and vigorously swimming the Tiber in heavy armor. In no other way could we have become so familiar with a heroic episode of Roman history.

The child may learn Biblical history in precisely the same way, not by the drudgery of sitting down to what seems a hopeless and impossible task, but by making the scenes live again in his own experience. At first no lines need be learned. The mother may read the story over, and say, "Wouldn't you like to act it out?" Very probably the child will make the suggestion without prompting. A few key sentences may be learned, and the child will do the rest. Take, for example, the story of David and Goliath, see 3:29. Read it over aloud. One child takes the part of David, the shepherd boy. At first he is all alone, watching the little flock of sheep in the wild pasture-land. Stir the child to imagine the sheep. Show him a picture of the pasture-land near Bethlehem, where David watched his flock, see 3:30. Tell of the dangers of wild beasts, the mountain lion, the prowling bear, the eagles slowly circling in the air, hoping to steal a lamb from the flock. Help him to imagine David watching the flock through the long hours of the day and the frosty night. The child sits down and imagines he is tending the sheep. Then he starts up and drives the flock into an enclosure of rocks which he has built, or perhaps to the home fold near by, and comes back to the village. He goes home and his father sends him up to the army with bread for his brothers and a present of cheeses for their captain.

He leaves the presents with a servant of the baggage train. Then he goes up to the front. The old Philistine giant comes out and

taunts the Israelites, and a soldier tells David how the Israelites are all afraid of him. Then his brothers see David and scold him for leaving those few sheep in the wilderness. He replies as any boy would, "What have I done now?" David makes up his mind to fight that giant. He has killed a lion and a bear in the wilderness; why not this boastful giant who is not so big after all?

David is introduced to Saul, and declines to wear the armor which is offered him. He goes down to the brook and carefully selects five small stones which he puts in his bag. Then he approaches the giant. He puts a stone in the sling. He takes steady aim, the stone flies out, and strikes the giant in the forehead, and he comes clanging to the ground. David rushes up, draws Goliath's great sword from its sheath, and cuts off the giant's head, to the amazement of both armies. This could be told the child, and his imagination would supply the rest. The story could be acted out by one child, without scenery or properties.

(b) The dramatization could be made more interesting if it were done by a group of children with very simple properties: some bright colored robes which could be used for any Oriental characters, a wooden sword, a stick for a shepherd's crook, and five smooth stones (with strict instructions that an actual stone is on no account to be fired at the giant). A room with no valuable furniture,—a garret, if there is such a thing in a modern house,—the garage, or the lawn should be used for a dramatic production. Very much may be left to the child's imagination. He likes to make his own properties; a plain stick will serve a variety of purposes, and old garments easily become royal robes.

There may be a short dialogue, taken as far as possible directly from the Bible text. The Bible is full of dramatic dialogues from cover to cover. There may be additions, however, when they are needed. The children who give the dramatization at home should not be too closely supervised. Children like to work alone and they often become dumb and apparently indifferent if they are too much directed. The action should be as spontaneous and natural as possible. Possibly some children may not respond to such suggestion, but most children will be eager when the appeal comes in the right way. Such representations will be sure to increase the knowledge and love of the Bible on the part of both mother and child. The Bible will no longer be neglected; it will become a friend and

Mary

From the Christmas drama of the Nativity, arranged by Miss Stevens and Miss Boult

(Used by their permission, and by permission of *Country Life*)

A Christmas drama is given annually at Pomfret, Connecticut, by the people of the village. It would be too much to call the little village an American Oberammergau, but the town is gaining a wide reputation for the intelligence and reverence with which the story of the Nativity is presented every year. Not only is pleasure given to the people and their guests who witness the drama, but the spiritual atmosphere of the whole community is sweeter for the experience. What has been done so beautifully in this country community might be accomplished in any town.

companion. It is a little difficult to say at just what age children will enjoy home dramatics, perhaps from six or seven to twelve or thirteen. Earlier than that they are too young, and older than thirteen they are likely to be self-conscious. Older boys and girls will, however, enjoy working in groups, under a teacher.

II. BIBLE DRAMAS IN SCHOOLS AND CLASSES

The dramatic representation of Biblical material must necessarily be very simple for use in the home. There is a much wider field for older children in the Sunday school, in young people's societies, in private schools, and even in public schools in communities where the use of the Bible is not forbidden. Two methods may be used.

(a) The method already suggested for the home, the incident selected and the dialogue taken directly from the Biblical text or with such additions as may be necessary, is applicable also in the school. The Biblical story may be read in class as a dialogue directly from the text, without costumes or preparation. The assigning of the parts, however, in advance, and a talk on the meaning of the drama by the teacher will result in more effective and impressive presentation.

(b) The class organization affords an opportunity for more careful study and more elaborate presentation. A class of boys, for example, is rather restless and inattentive. They are not particularly interested in the bare details of the lesson. They go to school on week days. They do not see why they should be required to study the events of three thousand years ago on Sunday. Suppose the teacher should say, "Wouldn't you like to present the life of David, make a little drama of it? Well, if you would, let's make a very careful study of his life." Suppose the life of David is chosen. Divide it first into four periods or episodes:

1. The Shepherd Boy Who Killed a Giant; see 3:29-35.
2. The Shepherd Boy in the Court of Saul.
   (a) David Soothing the King; see 3:19.
   (b) The King Angry and Jealous; see 3:41-49.
   (c) The Friendship of David and Jonathan; see 3:38-49.
3. David in the Wilderness, leading an Outlaw's Life; see 3:49-75.

THE FOOLISH VIRGINS KNOCKING AT THE CLOSED DOOR

The parable acted by girls of the New York Y. W. C. A.

THE YOUNGER SON RECEIVING HIS INHERITANCE

The parable acted by girls of the New York Y. W. C. A.

RETURN OF THE YOUNGER SON TO THE FATHER'S HOUSE

The parable acted by girls of the New York Y. W. C. A.

(a) In the Cave of Adullam, the Water from the Well at Bethlehem. This episode was later, but it may be introduced here; see 3:92.
(b) David and Nabal; see 3:60-66.
(c) Sparing Saul's Life.
(1) In the Cave; see 3:58-60.
(2) In the Camp; see 3:66.

4. David the King; 3:76-154.
(a) Receiving the News of Saul's Death; see 3:76-79.
(b) Anointed King at Hebron; see 3:79, 80.
(c) Doing a Kindness to Saul's Family; see 3:108.
(d) Receiving News of the Rebellion and Death of Absalom; see 3:116-133.

There is opportunity, of course, for a number of plays in this material.

Good results may be obtained by a combination of two or more classes in the school, and if successful, the play may be presented before the entire school. In the Perse School in Cambridge, England, which the author has mentioned, the boys act Biblical plays with great enthusiasm. Those which Mr. Caldwell Cook, the Master of English, suggests are "Rahab and the Spies," see 2:337; "Gideon," see 2:393; "Deborah and Barak," see 2:385. In preparing such plays, the Biblical material should be gone over very carefully by the teacher with the class: the geography, characters, customs, incidents. Then the class under the direction of the teacher may decide what characters and what incidents are to be used and how the action is to be arranged. If additional speeches are inserted, they should be in Biblical language carefully studied. Some of the Psalms may be used effectively as additions: The Shepherd Psalm in David's youth; see 5:46; "I will both lay me down in peace and sleep," see 5:13, when the old king lies down before his camp fire in the wilderness, when he is driven from home by the rebellion of Absalom. When the Biblical narrative is studied in this way, it will be found to be crowded with dramatic material, which is often overlooked in a more hasty lesson study,—for example, the little story of Jonathan and Ahimaaz, David's soldiers; see 3:126. After the king has fled from the city, they stay at En-rogel to wait for news from the city. Hushai, who has gone into the city as a spy, sends word by a peasant girl of

what he has done. But a boy sees them and reports their presence to Absalom. He sends his servants to search. David's men go down a well at a man's house in Bahurim, and the woman of the house spreads a cloth with corn on it over the mouth. When Absalom's servants come, they search everywhere, but the woman tells them that the men "have gone over the brook." When the men have gone, they come out and report to David. It might not be possible to use this incident, though with some conversation added and some imagination, it might be managed; in any case, the class will profit by the study and the discussion.

The pictures at 8:66-69 show a group of girls belonging to the New York Y. W. C. A. who are acting the parables without any special preparation. The group on page 66 is representing the foolish virgins who are knocking outside the closed door. On page 67 the younger son is receiving his inheritance. On page 68 the younger son has returned to his father; note the fine poise of the two figures. The older son stands in the background.

A Biblical drama arranged by a class and presented before the Sunday school or a general audience will arouse more interest and prove more profitable than the secular plays, often stale and silly, sometimes given by young people's organizations. The emphasis should be placed upon true feeling and earnest interpretation of the characters and the effect will be impressive and helpful.

The New Testament material, especially the parables, affords an opportunity for study of a different sort which may prove very fascinating. The parables are dramatic material in the most condensed form. It must be remembered that the hearers of the parables had a background which we entirely lack. The incidents may be expanded and the parable given a dramatic form which will greatly heighten the interest. Suppose The Parable of the Prodigal Son (see 6:156) is the subject of study. What was the father's name? Was he a rich merchant? a landowner? What were the boys' names? Make a little scene of the request for a division of the property, and another of the parting. Did the younger son go jauntily away, whistling, or was he sad? What did the older brother say? the father? Where was the far country to which he went? Who were his companions? Who gave him employment? Dramatize the homecoming. This may be presented in a very moving little dramatization.

Missionary Pageant at the Stoughton Street Baptist Church, Boston, Massachusetts

Photograph by courtesy of the pastor, the Reverend Willard L. Pratt

From the Boston Transcript

The Stoughton Street Baptist Church, Boston, on the first Sunday evening of the New Year, honored the twenty-four men and women who had grown up in the church and entered Christian World Service by unveiling a tablet commemorating their services, and presented these services in a beautiful and inspiring pageant in which nearly 100 members of the church took part.

The pageant presented the scenes with the boys and girls of Bethlehem and the coming of the shepherds and wise men telling of the new-born Messiah. This was followed by the manger scene, with Mary seated at the manger singing her sweet love song to the little child Jesus. The Spirit of Christianity attended this scene, and called the Christian Church, which responded while the choir sang "Onward, Christian Soldiers."

The church scene was grouped at the high rear of the platform. Holding high a lighted cross, the Spirit of Christianity told of the needs of the world, and called for volunteers from the audience to go to the far lands of Alaska, India, China, and Japan. These volunteers, representing the missionaries now on the field, came to the platform, lighted their candles at the manger, and went out into the darkness at the rear of the church.

The Spirit of Christianity then told of the needs in the home lands and called for other Christian workers. To this call ten ministers and licensed preachers, ministers' wives, and other Christian workers responded, each lighting the candle of service at the manger.

After this the missionaries from the far lands returned, bringing with them groups of followers, each bearing their light.

The whole company of nearly 100 made an impressive group about the manger and the cross, with candles uplifted, singing "Forward Be Our Watchword," after which the whole company marched down the broad aisle of the church in recessional.

A similar pageant was enacted at the Lutheran Summer Conference at Long Lake, Illinois. The characters were grouped on a floating platform.

Almost all the parables may be treated in the same way, even those most briefly told. Take the story, for example, of The Treasure Hid in the Field, see 6:106. What was it? Who hid it? Was it placed there far back in patriarchal times by some man of Canaan when the Israelites poured across the Jordan or by one of the exiles when the Assyrians came down from the north and Israel was taken captive? How did the man of Jesus' story find it? What was his name? What did he do with it?

The teacher should discuss the parable in all its bearings with the class, making and receiving suggestions. Then each member should write out a little dramatization with characters and conversations suggested. This method will be found particularly valuable for teachers who are willing to make the effort to do something more than to teach the Bible formally, who wish to impart more than a parrot-like ability to answer questions, who are sincerely anxious to make the great book live again in the hearts of the present generation, to give the very spirit of the people who lived and suffered and found God in those faraway days. It is earnestly commended to the teachers of Sunday schools, church schools and public schools.

III. BIBLICAL DRAMAS AND PAGEANTS IN THE CHURCH AND COMMUNITY

Mention has been made of the use of dramatizations in the church and community. (a) Biblical dramas. A large group composed of both adults and children may very profitably study some portion of the Scripture and present it either in the church or in the community house. The same general method should be followed as that indicated in the preceding section. There should be a careful study of the material, an arrangement of the action and the dialogue by a single person or by a committee. The costumes and scenery may be more elaborate, but the same simple Oriental costumes may be used for many plays. In the smaller communities a Bible Study Club might enter into the production of a series of plays to be given in one of the churches or in the community house. The sweet scenes of the nativity are becoming a favorite source of material for dramatic use in impressing the significance of Christmas. Ruth, see 2:476; Esther; see 3:474; Joseph, the Dreamer, see 2:103; David and Jonathan; see 3:38; David, the King, see 3:76-154; David and Absalom, see 3:116-133; Moses, the Liberator, see 2:169; Nehemiah, the Builder,

see 4:480; Paul, the Captain of the New Faith, see 7:9-123;—are subjects which may be effectively used.

(b) The pageant is especially suited to the presentation of historical scenes and episodes, with dialogue and tableaux, using many people to produce massed effect. Music is also effectively employed. The pageant has been used in recent years to illustrate the history of the church and especially its missionary history. At Plymouth, England, during the Mayflower celebration in 1920, a magnificent pageant of Pilgrim days was shown every night for several weeks in a hall seating 4000 people, which was always full to capacity. The long history of missions is full of dramatic material which may be used not only to arouse interest in missions but to promote international peace and brotherhood. The missionary boards of nearly every church furnish material for such pageants but it would be of more value to prepare fresh material after personal study. The benefit to be derived from such study is incalculable. Moreover, nearly every church in our country has its own history of service and sacrifice which can be most effectively taught to this generation by this method. Every church has its own memories of struggle going back for its origins to the Pilgrim days in the East or the pioneer days in the West and South. Many churches have sent out missionaries, nearly all churches sent men to the Great War, all have had a share in building the community and the nation. There is no better way to illustrate and enforce this service than through the pageant.

LISTS OF DRAMAS FOR HOME, SCHOOL, AND CHURCH

The following list is by no means inclusive, but it will furnish many suggestions and it will show how wide is the field. This list is intended to furnish materials for both home dramatizations and story-telling. It should be remembered simply, that the same subject may be used for various ages with the proper adaptation. It is a little difficult to say at what age children most enjoy home dramatization. In schools and in "Scout" and "Brownie" organizations, children begin to make little dramatizations for themselves at six years. Perhaps the age to which the simpler forms will most appeal is between six and twelve. Older than fifteen, children might be too self-conscious for home dramatization, but they will enjoy working in class groups.

The Earliest Christian Art

From the Catacombs of Rome, Italy
Drawn expressly for The Book of Life by
Louise Marshall Hall

The stone at the top of the page showing a dove and a fish, but without lettering of any kind, was found in the most ancient part of the Catacomb of St. Priscilla.

On the second is seen the dove with the palm branch of victory; the lamb is the symbol of hope. This marks the burial-place of the family of Faustinius.

At the bottom is a very interesting stone with a ship, which suggests that the soul having happily escaped the perils of life is entering port, while a pharos, the ancient lighthouse, guides the mariner on his way.

This inscription reads, "Steadfastly and victoriously he lived for sixty-five years."

FAVSTINIANVM

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LXV

For home dramatization it is better to take a single incident or story and then combine these incidents into a cycle covering the life of some character.

In the following list episodes are sometimes suggested. In cases where they are not, they may be supplied if desired.

1. The Story of the First Ship
   (a) The Warning of the Flood; see 2:22.
   (b) Getting the Ark Ready to Sail; see 2:23.
   (c) The Voyage in the Great Storm; see 2:24.
   (d) The Landing at Ararat: Sending Out the Raven and the Dove; the First Rainbow; see 2:25–27.
2. Building the Tower Which Was to Reach the Sky; see 2:29.
3. The Life of Abraham
   (a) The Pioneer Goes to a Strange Country; see 2:35.
   (b) Choosing the Land; see 2:39,40.
   (c) The Rescue of Lot from the Hostile Kings; see 2:43.
   (d) The Messengers at the Tent; see 2:47–51.
   (e) Hagar and Ishmael; see 2:56,57.
   (f) The Sacrifice of Isaac; see 2:59–61.
   (g) The Flight of Lot—Sodom and Gomorrah; see 2:52–55.
4. Isaac and Rebekah
   (a) Sending Out the Old Servant; see 2:66.
   (b) The Journey; see 2:67–72.
   (c) The Return; see 2:72–74.
   (d) Isaac and the Philistines; see 2:74–77. This seems a simple incident, but it might be made very effective. Isaac is camped with his family. He decides he must dig a well for his flocks. He discusses the matter with Rebekah and his herdsmen: "Yes, this is a good place." He begins to dig. The Philistines come up in a quarrelsome mood. They threaten and order him off. He protests. He has a right to dig a well here. "No," they say. "We will fight you." He refuses to fight. He will go somewhere else. They call him a coward, but he goes. This scene is repeated twice. Then the Philistines go away. Isaac digs his well in peace, and thanks God for his bounty and protection.

5. Jacob and Esau
   (a) The Selling of the Birthright; see 2:79.
   (b) The Deception of Rebekah and Jacob; see 2:80–82.
   (c) The Blessing; see 2:82–83.
   (d) Leaving Home—a Night in the Wilderness; see 2:83–85.
   (e) Laban's Home: Meeting with Rachel; see 2:86,87.
   (f) Back to the Old Home; see 2:92–100.
6. Joseph and His Brethren
   This story almost entire is especially adapted to both simple and elaborate presentation; see 2:103–161.
7. The Life of Moses
   (a) Finding the Baby in the Nile; see 2:169.
   (b) The Encounter with the Egyptian and the Flight to the Wilderness; see 2:170.
   (c) The People Making Bricks in Bondage; see 2:179.
   (d) The Contest with Pharaoh; see 2:182–185.
   (e) The Plagues; see 2:185–200.
   (f) The Passover; see 2:197–200.
   (g) The Exodus; see 2:202–208. The story of Moses and Pharaoh may be made very simple. Pharaoh sits upon a draped chair for a throne. Moses and Aaron appear before him and make the demand, "Let the people go." Then they threaten the successive plagues, and Pharaoh refuses to yield. After each plague, he seems to grant the demand, and each time repents and refuses. At last, Moses says that they will come back no more. Then comes the scene of the Passover. Moses makes his final entrance, and says the people are marching to freedom. Music from piano or Victrola, a stirring march! The sound of marching feet is heard. The crossing of the Red Sea may be represented: the dismay when the pursuit of Pharaoh is announced, the triumph on the other shore, the songs of Moses and Miriam, the Egyptians dead on the seashore.
8. In the Wilderness
   This period abounds in opportunities for dramatic representation and story-telling.
   (a) The Halts in the Desert: Marah; Elim; see 2:212.

STATUES ON THE WEST FRONT OF THE CATHEDRAL OF CHARTRES, FRANCE

THIS shows how the Gothic sculptors covered the walls of their great churches with pictures, making them a "Bible in stone."

(b) The Giving of Quails and Manna; see 2:213.
(c) The Fight with Amalek (the Arms of Moses Held Up); see 2:219.
(d) The Scenes at Sinai; see 2:223–244.
(e) The Sending Out of the Spies and Their Return; see 2:248–250.
(f) The Water from the Rock; see 2:255.
(g) The Brazen Serpent; see 2:257.
(h) Building the Tabernacle; see 2:236–244.
(i) The March into Edom; see 2:259.
(j) Moses' Farewell; see 2:272–286.
(k) The Digging of the Well, and the Song of the Well; see 2:260.

The whole wilderness story may be made into one dramatization or divided into separate episodes.

9. The Age of the Judges. This period is also very dramatic.
(a) Crossing the Jordan: the Command of Joshua, the Meeting with the Captain of the LORD's Host, Making the Memorial; see 2:342–345.
(b) Rahab and the Spies; see 2:337–340.
(c) The Capture of Jericho; see 2:345–349.
(d) The Trick of the Gibeonites; see 2:356.
(e) Ehud; see 2:382.
(f) Deborah and Barak; see 2:385.
(g) Jael; see 2:388.
(h) Gideon. This story is full of possibilities:
(1) The Young Farmer Working in the Pit to Save a Little Grain from the Midianites; see 2:393.
(2) The Call; see 2:394–398.
(3) The Gathering of the Men and the Test of Their Fitness; see 2:398–400.
(4) The Night Adventure in the Camp of the Midianites, the Defeat of Midian; see 2:400–402.

Mr. Caldwell Cook, who used this material for his boys at the Perse School, Cambridge, England, suggests that as even a limited number of pitchers would be expensive, a satisfying clatter can be made with old cans outside!

(i) The Story of Abimelech; see 2:406–412.

(j) Samson, the Man Who Was Strong in Body but Weak in Will. Some of the episodes at least can be given, and it is a fine story to tell; see 2:421–433.

(k) Samuel.

(1) The Little Boy in the Temple; see 2:447.

(2) The Death of Eli; see 2:449–451.

(3) The Warning to the People Who Want a King; see 2:459.

10. Saul

(a) The Boy Who Looked for His Father's Asses and Found a Kingdom; see 2:460–464.

(b) The Episode of Jonathan's Victory, His Father's Sentence of Death, and the Saving of Jonathan by the People; see 3:9–15.

(c) Saul's Disobedience and Samuel's Rebuke; see 3:16–19.

(d) Saul at Endor; see 3:20–23.

(e) The Last Battle of the Old King; see 3:23.

11. The David stories are suggested above. Many of the minor characters are very fine: Jonathan, Abigail, Nabal, Achish, Joab, Amasa, Nathan, Uriah, Ishbosheth, Hushai, and many others.

12. Solomon

(a) The Rival King; see 3:157–159.

(b) The Building and the Dedication of the Temple; see 3:168–190.

(c) The Wealth of Solomon: Messengers, Workmen, Sailors from the Fleet, All Coming to Report; see 3:196–200.

(d) The Visit of the Queen of Sheba; see 3:197.

13. The Divided Kingdom: the Revolt; see 3:215–219.

14. The Kingdom of the South

(a) Jehoshaphat: His Reforms and Troubles; see 3:228–238.

(b) Athaliah, the Wicked Queen; see 3:244.

(1) The Good Aunt Who Concealed the Little Prince; see 3:245.

(2) The Plot to Put Him on the Throne; see 3:245.

(3) The Crowning of the Boy-king; see 3:248.

(c) Uzziah: His Good Works, His Conflict with the Priests; see 3:257–260.

PALATINE CHAPEL

In the Royal Palace, Palermo, Sicily, Italy
Photograph by Alinari Brothers, Florence, Italy

THE walls of this chapel are covered by marvelous mosaics. It gleams like a jewel and it is said to be the most beautiful chapel in the world. The great mosaic, shown at the end of the chapel, represents Jesus enthroned, with Peter on his right and Paul on the left. The chapel was erected in the 12th century.

(d) Hezekiah. The reign of Hezekiah, with Isaiah as one of the leading characters may be made very impressive; see 3:267–287.
(1) The Cleansing of the Temple; see 3:269.
(2) Rabshakeh's Mission; see 3:280.
(3) The Sickness of the King; see 3:277.
(e) Josiah, the Little Boy Who Was a Good King; see 3:294.
(f) The Last Days of the Kingdom; see 3:308–312.

15. The Kingdom of the North. The most dramatic events of this kingdom center about Elijah and Elisha.
(a) Elijah's Appearance at the Court of Ahab, and His Retirement in Zarephath; see 3:349–351.
(b) The Contest on Mount Carmel; see 3:352–356.
(c) Elijah and Jezebel: His Flight to the Wilderness; see 3:356.
(d) Naboth's Vineyard; see 3:363–369.
(e) The Appointing of Elisha and the Passing of the Old Prophet; see 3:358,372.
(f) Elisha and the Poisoned Pot; see 3:388.
(g) Elisha and the Man Who Lost His Ax; see 3:394.
(h) Elisha and the Rich Woman of Shunem; see 3:385–388, 400.
(i) The Little Captive Maid and the Great Captain; see 3:390–394.
(j) Elisha and the Syrian Host: see 3:395,396.
(k) The Siege of Samaria; see 3:397–400.
(l) The Anointing of Jehu; see 3:402–405.
(m) The Last Days of Elisha; see 3:405,406.
(n) The Fate of Ahab and Jezebel; see 3:407–412.
(o) The Last Days of the Northern Kingdom; see 3:427.

16. The Daniel Stories
(a) The Hebrew Boys at the Foreign Court; see 4:423–432.
(b) The Fiery Furnace; see 4:432.
(c) The Young Man Who Was Not Afraid to Worship God; see 4:442.
(d) Daniel at Belshazzar's Feast: see 4:438.

17. Nehemiah, the Builder
(a) Mourning in Exile; see 4:480.
(b) Nehemiah, the Cupbearer; see 4:480.

(c) The Return to the City; see 4:481.
(d) The Building of the Walls; see 4:483–496.

18. The stories of Esther and Ruth are especially adapted to adult representation; see 3:474–493; 2:476–487.
19. The Prophets. The prophetical material does not, as a rule, lend itself to dramatic representation, because there are fewer stories. Something might be made, however, of Isaiah, Amos (the meeting with the priest is very dramatic), and Jeremiah. All the prophets might appear one after the other and give a characteristic speech; see vol. 4.
20. Tales of the Maccabees. These great stories are full of dramatic incidents; see 3:440–473.
21. The New Testament

The story of the nativity is a favorite for dramatization. A suggestion has already been made with respect to the parables. If the character of Jesus is ever represented, it should be done with the very greatest reverence. It would be better for children not to attempt it. This is a field which is particularly adapted to the telling of stories. Children love to hear stories about Jesus.

The adventures of Paul furnish much material both for dramatization and story-telling: only a few incidents are given.

(a) The Conversion of Paul; see 7:11.
(b) Paul Writing the Letter to the Romans at Corinth and Sending It by Phebe; see 7:139.
(c) The Conspiracy at Jerusalem; see 7:82–105.
(d) The Journey to Rome—the Shipwreck; see 7:105–117.
(e) Paul at Rome; see 7:119.

No one group of children can cover the entire Bible in home dramatization, and the material here suggested would furnish almost endless material for story-telling. To study this material and make careful selection to discover what is most available for dramatization and what for story-telling will form a fascinating study for mother and teacher. Perhaps some little incident which is not given here at all will prove especially desirable.

The following very simple dramatization is given as a sample of what may be done with the material.

CHURCH OF SANT' APOLLINARE NUOVO

Ravenna, Italy
Photograph by Alinari Brothers, Florence, Italy

SOME of the most beautiful mosaics in the world are in this church. In the picture is shown the famous Frieze of the Saints. Remember that in these paintings in stone, the artist used his colored cubes as the painter would use the colors on his palette, and these marvelous colors still glow in their original freshness and beauty.

DAVID, THE SHEPHERD BOY WHO KILLED A GIANT

Act I.

The pasture lands of Bethlehem and David's home

[*David is seen lying down, his head on his arm, his shepherd's crook beside him. He sits up, rubbing his eyes.*]

David: I must go home. Father said he wanted to see me to-day early. I must leave the sheep, but I think they will be safe in this sheepfold of rocks which I have built.

[*He calls to the sheep, some of them by name, and shepherds them into the fold.*]

At David's home

[*David goes to the door and calls.*]

David: Father!

[*Jesse, somewhat bent in figure, with a cloak about him, answers.*]

Jesse: Yes, my son. I am glad you have come early. I want to send you on a journey to the army—

David interrupts: To the army!

Jesse: Yes, I want you to take these ten loaves of bread to your brothers. Your mother has just baked them. The boys must be tired of the camp fare. And here are ten cheeses. They are a present to their captain. Be sure you give them to him with our compliments. Find out how the boys are, and bring back a message.

David: Yes, father, I will be very careful.

[*His father embraces and kisses him and he hastens away.*]

Act II.

The valley of Elah

SCENE I.

[*David appears, out of breath. He puts his bundles down on the ground and, putting his hand over his eyes to shield his face from the sun, gazes out over the valley where he sees the tents of the Philistine hosts. His three brothers come up.*]

Eliab, the oldest (*a look of displeasure on his face*): Well, David—

[*He is interrupted by a shout:* Goliath! Goliath! *excitedly*]

[*Soldiers run in, talking among themselves.*]

Soldiers: Have you seen this man that is come up? Surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

David: What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? Who is he that he should defy the armies of the living God?

Soldier: Did you not hear? The king will make him very rich, and will give him his daughter in marriage.

Eliab: Here, David, what art thou talking about? Why didst thou come here? With whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

David: What have I now done? Is there not a reason for my coming?

SCENE II.

[*Saul stands before his tent. David approaches, salutes respectfully.*]

David: Let no man's heart fail because of Goliath. Thy servant will go and fight with this Philistine.

Saul: Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

David: Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this Philistine shall be as one of them, seeing he hath defied the armies of the living God. The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

Saul: Go, and the LORD be with thee.

[*Saul puts improvised or imaginary pieces of armor on David, who rejects them.*]

David: I cannot go with these; for I have not proved them.

David and Saul in a Pageant in Japan

From the Missionary Herald, the official journal of the American Board of Commissioners for Foreign Missions

Since the Sunday School Convention in Japan in 1920, the use of pageantry in Bible teaching has greatly increased. Long before that time, Miss Fanny Griswold, of Maebashi, had collected a wonderful library of pictures and maps; also a ballopticon, and a wealth of other illustrative material for her Bible teaching in the Kyoai (Mutual Love) Girls' School.

Her first large attempt along the line of picture teaching was a dramatization of the Old Testament Prophets, in which the distinctive message of each was given very effectively. The impression was profound not only upon the students, but upon their friends who were present. The characters were all taken by young girls of from thirteen to sixteen years of age.

The following year Miss Griswold prepared, and, with the aid of Mrs. Marion E. Hall, staged a pageant of the "Life of David," given by about sixty girls in one class, who had just completed the study of that portion of the Old Testament. The picture represents one of the scenes with the two chief characters—David playing his harp before Saul to drive away his "evil spirit."

Those who have done such work in America will appreciate the amount of labor necessary to prepare the story in Japanese, to secure music, Victrola records from America, and to plan and prepare sixty costumes. The Japanese are clever at interpreting their own ancient characters, and these girls threw themselves into the pageant with zest. They were able to appreciate the story and present it effectively.

SCENE III.

[*David with his shepherd's crook in one hand and his sling in the other picks up five smooth stones out of the brook and puts them in a shepherd's bag which he has. Goliath appears with his shield-bearer before him. He looks about, sees David, whom he regards with great scorn.*]

Goliath: Am I a dog, that thou comest to me with staves? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

David: Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear; for the battle is the LORD'S, and he will give you into our hands.

[*David puts his hand in his bag, takes an imaginary stone, slings it and smites the Philistine in his forehead. Goliath falls. David goes up, draws out the sword and cuts off Goliath's head.*]

David: In the name of the LORD of Hosts who gives us the victory!

The Bible and Religious Art

THE WIDE USE OF PICTURES IN EDUCATION

We ought to form the habit of looking at a beautiful picture every day.—*Goethe.*

There is no limit to the good which is effected by placing good pictures before ourselves.—*Ruskin.*

THE use of pictures in education is steadily increasing. In the early days the walls of school rooms were bare and unattractive; to-day there are few schools so poor that they cannot possess at least one copy of some great painting, perhaps in colors, or a good photograph of a magnificent building, or a reproduction of a great historical scene. The textbooks of the public schools are now for the most part attractively illustrated with good pictures.

The use of pictures as an aid to religious education is also becoming general. Fortunately for this field the greatest pictures of the world are upon religious subjects. Religious pictures make an especially strong appeal to young children. A mother wrote recently to a religious journal saying, "A picture of a little girl kneeling at her mother's knee hangs in my children's nursery. The baby girl has studied it so closely that she is not content to kneel anywhere for prayer but at her mother's knee. My other daughter, whose age is ten, likes the picture of Christ in Gethsemane, which hangs in her room, and she always kneels in that attitude."

A little American girl, ten years old, was taken by her parents to see the great picture by Holman Hunt, "The Light of the World," which hangs in a chapel of Keble College, Oxford, England. After they had left the chapel, her parents missed the little girl, and going back, found that she had returned to the picture and was gazing at it with rapt attention. The same child, when three years old, was seen one day looking with the greatest earnestness at a picture of the head of the suffering Christ, which hung upon the wall of her father's study. After a while she said to herself, "Poor man, dear man!"

Many instances are recorded by library workers of children who come to the library and demand to see some of the great religious

Mosaic from the Palatine Chapel in the Royal Palace

Palermo, Sicily, Italy

This mosaic shows the creation of the land, the sea, the trees, on the left; the sun, moon and stars, on the right.

FIANT LVMINARIA IN FIRMAMENTO

pictures. A recent writer tells of a ragged boy from the slums, who came with his little brother to the Art Institute at Chicago, and asked to see "the picture that's so great hanging on the wall." He had been brought by his kindergarten teacher the previous week to see a fine copy of the Sistine Madonna. He had returned with his brother to see the picture. They gazed at the picture for a long time and returned again and again to see it.

NO CHILD SHOULD GROW UP WITHOUT OWNING A GREAT PICTURE

Every child should have a religious picture of the very best nature hanging upon the walls of his own room. The constant pervasive influence of a great picture upon the mind of a child cannot be estimated. Never was the need greater than at the present time, when the mind of the child is flooded with sensations received through the eye,—glaring advertising signs; the grotesque pictures, poor in drawing, hideous in color, which almost every child sees every week in the "Sunday supplement"; the pictures, sometimes good, but often poor and demoralizing, at the "movies." To counteract this flood of impressions, we have these great pictures of the past, teaching the divinest truths, glorious in their beauty, executed by master spirits. What parent can be so indifferent to the welfare of the child as not to desire this influence for him?

PICTURES CANNOT BE APPRECIATED WITHOUT STUDY

The appreciation of pictures is, like everything else, a matter of close observation and study. While a young child may be attracted and influenced by a great masterpiece, the power to understand and enjoy religious art is gained only by careful attention. The excellence of many paintings of minor rank is very great, the help which they may give to an understanding of the Bible incalculable; but this is often all lost, simply because people do not know what to see in a picture or how to study it. Many business men go to Europe and wander aimlessly through the great galleries, seeing nothing, enjoying nothing, appreciating nothing, simply for lack of a little intelligent application. The study of religious pictures may become a very great source of pleasure to both parent and child, by even a very simple knowledge of the fundamental principles of art.

THE EARLIEST CHRISTIAN ART

The earliest Christian paintings are very rude. Many of the converts to Christianity were people of poverty and small education. They drew at first only the symbols of the new faith. These were the symbols most often used: "the anchor, expressive of hope; the dove, symbolical of the Christian soul released from its earthly tabernacle; the sheep, symbolical of the soul still wandering amid the pastures and deserts of earthly life; the phœnix, 'the palm bird,' emblematical of eternity and the resurrection; the fish, typical of our Saviour—from the word, *ἰχθύς*, formed by the initial letters of the titles of our Lord—*Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ*—'Jesus Christ, the Son of God, the Saviour'; the ship, representing the Church militant, sometimes seen carried on the back of the fish; bread, represented with fish, sometimes carried in a basket on its back, sometimes with it on a table, in allusion to the multiplication of the loaves and fishes——in ancient times a meal was not thought complete without fish, whenever it could be had,—'bread and fish' went together like 'bread and butter' in our time; a female figure praying; a vine, in allusion to the Church; an olive branch, as a sign of peace; a palm branch, as a sign of victory and martyrdom."

These symbols were rudely scratched, where they may still be seen on the walls of the passages of the catacombs at Rome, those subterranean retreats where the Christians worshiped to escape persecution, and where thousands are buried. They are also upon the walls of the chapels in the catacombs. Recently there have been discovered in a catacomb just opened two portraits believed to be very early, perhaps contemporaneous, portraits of Peter and Paul. They are very striking pictures, of better workmanship than is usual at this period. A few of these symbols are reproduced on page 76 of this volume.

THE GLORIOUS MOSAICS

Later, when the age of martyrdom was over and Christianity began to build its own churches, often upon the ruins of pagan temples, a new form of art came into being. The people were still ignorant and unlettered. How better could Bible stories be taught to the people than by picturing them upon the walls of the places of worship? These early pictures were of mosaic. They are called "Byzantine" because they originated in Byzantium, the old Con-

Mosaic from the Palatine Chapel of the Royal Palace

Palermo, Sicily, Italy

This wonderful mosaic shows Abraham entertaining the three angels. It is to be remembered that these pictures were intended to teach the people the story of the Bible. By looking closely, it is possible to see the cubes which make the picture. These still glow in their original beauty.

stantinople. There are marvelously beautiful examples of this art still surviving at Ravenna in Italy, the old capital of the later Roman Empire, at the Palatine Chapel of the Royal Palace at Palermo in Sicily and at the great church at Monreale, a suburb of Palermo. This mosaic work is made of thousands of little cubes of glass, in glowing colors, blue, green, red, gold, creamy white, in more than twenty different shades. The artist used these cubes just as the artist in oils uses his colors. Laying his cubes in a bed of cement upon the walls of the church, he depicted saints and angels, Jesus enthroned in glory, the whole history of the Old and New Testaments. In one of the churches at Ravenna, there is a splendid procession of saints, men on one side, women on the other, their robes brilliant with color, shining with actual jewels and mother of pearl. You can almost see them march and hear the trumpets of victory blow—"For all the saints who from their labors rest, Alleluia! Alleluia!" The colors of the great oil paintings have faded, but these colors are as fresh and glowing as on the day in which they were laid. No photographs can, of course, do justice to these pictures of everlasting charm. The drawing seems crude and the figures seem awkward, but they are really glorious in their beauty, and they taught the first great lessons of Christianity to the people of that age. The mosaics represent Jesus and Mary, the saints, and apostles as very glorious in gorgeous robes glittering with jewels.

Examples are given as follows:

2:6, 12, 75, 76; 8:96, 100, 104, 108, 116, 151, 353.

HOW KNOWLEDGE WAS SAVED TO EUROPE AFTER THE BARBARIAN DELUGE

After this period Europe was overrun by the barbarians of the North, and almost everything which was precious and beautiful was destroyed.

Then came the forming of the great monastic establishments, and Christian art was saved by the monks, who themselves practised, and taught the people, not only the practical arts—agriculture, metal-working, building;—but also the fine arts and crafts. However much monastic life may have degenerated later, the world owes to the monks of this period all its possessions of knowledge,

saved from the utter wreck of the barbarian invasion. "Pictures are the books of the ignorant," said Augustine. It was necessary to teach the Bible to people who had no books, who could not have read them if they had had them. So the Bible stories began to appear again upon the walls of the churches in pictures and sculpture, crude at first but gradually growing more beautiful. The Bibles of this period were lettered on parchment and adorned with exquisitely beautiful initials and miniature pictures of Biblical scenes and characters. An example is given on 8:239.

THE BIBLE IN STONE

Then came the great building age all over Europe, lasting for nearly four hundred years, when the wonderful Gothic cathedrals were built,—such glorious buildings as those of Amiens, Chartres, Rheims, in France; Lincoln and Durham in England; Burgos in Spain. It was a time of great religious fervor. Everywhere over Europe churches were built, not only the great cathedrals but churches in every town and village. They were built not by ecclesiastics but by the people themselves, "a free will offering unto the LORD." When the mighty cathedral of Chartres was built, even the women harnessed themselves to the carts upon which the stones were drawn. The building itself and its adornments, the most glorious windows in the world, the sculptures which tell the Bible history in stone—were all produced in the little town of Chartres by the people themselves. These great buildings were built and the Bible was illustrated so completely in the carvings of the great western portals that Ruskin called that of Amiens, "The Bible of Amiens." Every important incident of Bible history is portrayed. In the chapter-house of the cathedral at Salisbury, England, there is a frieze in which the whole Bible history is shown. While these sculptures are crude, still they are very vigorous and expressive, and there was no more effective way of teaching the Bible to the people of that time. Examples are given on

8:80, 109, 110, 111, 112, 113, 120.

EARLY ITALIAN PAINTING

In Italy there began to be felt the need of a finer way of teaching the Bible than by sculpture, and out of this desire came the devel-

MOSAIC OF THE SACRIFICE OF ABRAHAM

In the Palatine Chapel, in the Royal Palace at Palermo, Sicily, Italy
Photograph by Alinari Brothers, Florence, Italy

THIS is a striking picture, in the old mosaic, of the story of the sacrifice of Isaac. On the left, Abraham is receiving the command of the Lord to sacrifice his son. The little ass that has carried them to the mountain is seen feeding in the foreground. The two attendants are talking together. Abraham is bending the head of his son for sacrifice. A goat is caught in the thicket and the angel is warning Abraham against sacrifice.

This old Bible story is told vividly and graphically by the unknown artist who portrayed it with the millions of little pieces of glass and stone on the walls of the church. We cannot but marvel at the skill with which these craftsmen told the Bible stories for people who could not read.

TOLLE FILIVM TVVM VNIGENITVM
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opment of pictorial art. The earliest period, which is called "The Gothic period," was from about 1250 to 1400. Among the earliest painters were Cimabue and Giotto. The paintings were upon the walls of churches in fresco, and the subjects were practically all Biblical. The influence of the mosaic art of the earlier days is seen, and yet there is one very important difference. The pictures of Cimabue and Giotto of the earliest school and of Fra Angelico, whose pictures greatly resemble those of Giotto, are extremely simple. The gorgeous robes of Mary disappear; and she becomes a sweet and natural woman, in the plain dress of the peasant. The paintings seem flat. The figures are often poorly drawn, but there is a sincerity, a power about them which is appreciated when they are carefully studied. Examples are given as follows:

Giotto: 1:268, 350; 6:36, 230, 308, 332.

Fra Angelico: 1:264, 362; 6:131, 178, 206, 210, 214, 250, 300, 318, 340, 344, 352, 389; 7:211, 448; 8:261.

THE PIONEERS OF MODERN ART

Then came the periods of the early Renaissance, 1400–1500, and the later Renaissance, 1500–1600. To these periods belong the mighty masters: Raphael, Leonardo da Vinci, Correggio, Michael Angelo. At this time classic art was studied; careful attention was given to drawing, color, "chiaroscuro" (light and shadow). While painters gradually chose more secular subjects, even during the later periods religious subjects were most often used. It must be borne in mind that this great development of art, the greatest the world has ever seen, was called out by the Church and was devoted to the Church in its efforts to teach the Bible to the people. Many of these paintings are in galleries now, but originally they were painted for the walls and altars of churches.

CHRISTIAN ART THE HERITAGE OF ALL THE WORLD

It must be constantly borne in mind that the Church of this time was the sole Church of the people. It was not Protestant nor Catholic, for the division into Protestant and Catholic did not come until the 16th century, the time of the Reformation. All the beautiful buildings, all the paintings and sculpture, all the heroic

lives of saint and martyr, the prayers of St. Augustine, the holiness of St. Francis, belong just as much to the Protestant Church as to the Catholic Church. The past is our heritage and our glory. Because two sons of the same house part and go in different directions, it does not follow that either forfeits the memories and the precious heritage of the old home. We may enjoy the great paintings of this period, feeling happily secure that they belong to us, not to any one Church, but to all the Christian world.

THE LATER PAINTERS

After the Renaissance and the period of building were over, there was no notable development of religious art until the modern period. The "Pre-Raphaelite" school of England, whose members, Holman Hunt, Burne-Jones, Rossetti, Watts, and others, went back for their inspiration to the Gothic period of art in Italy, produced notable religious pictures. Some of the German painters, Hofmann, Plockhorst, Zimmerman, have given us good pictures of the life of Jesus. There has been a revival of mural painting, and Sargent has produced the notable frieze of the Prophets in the Boston Public Library. Examples are given as follows:

EARLY RENAISSANCE

1:7, 99, 275; 6:16, 17, 94; 8:35, 124, 176, 330, 349.

LATER RENAISSANCE

1:F, 51, 72, 98, 240, 245, 254, 260, 274, 313, 332, 374; 6:F, 4, 8, 12, 158, 190, 222, 226, 238, 246, 271, 328, 360, 428; 7:viii, 56; 8:3, 13, 132-140, 146, 249, 335, 339.

PRE-RAPHAELITE

1:248; 6:40, 168, 304, 324.

GERMAN SCHOOL

1:50, 56, 62, 78, 180, 354; 6:158, 166, 234, 336; 8:148.

AMERICAN SCHOOL

2:336, 420; 3:348; 4:30, 54, 186, 412; 8:6, 164, 172.

HOW TO STUDY A PICTURE

To enjoy and understand a painting of any period, certain principles must be understood. First of all, the picture must be considered with interest and attention. We must *want* to know

ABRAHAM ENTERTAINING THREE ANGELS

In the Chapel at Monreale, Sicily, Italy
Photograph by Alinari Brothers, Florence, Italy

A FEW miles from Palermo on a high hill is the Church of Monreale. The mosaic in this great church is ranked with those of the royal chapel of Palermo and with those of the great churches at Ravenna.

It represents the reception of the three angels by Abraham. It is interesting to compare this with the mosaic representing the same subject in the royal chapel at Palermo. This picture is perhaps more spirited and full of detail. In the picture, on the right, Abraham's wife, Sarah, is listening behind the door.

ABRAHA·MINISTRAT

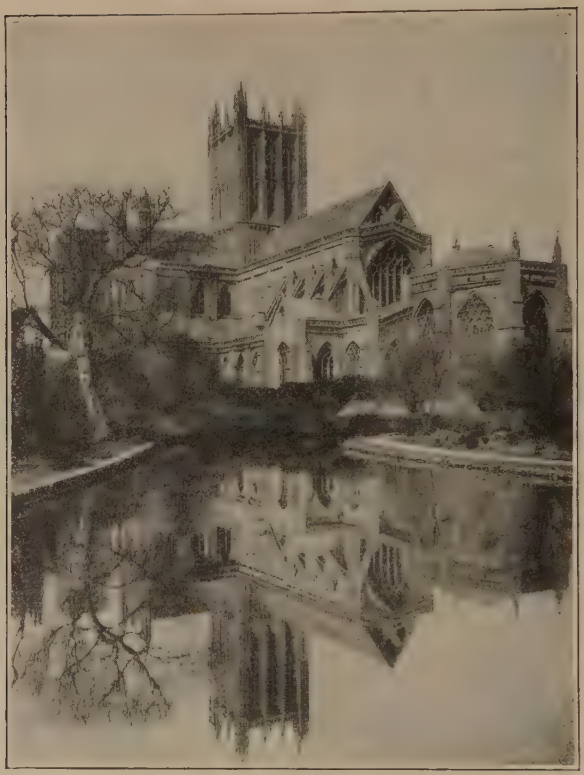
about it. Many people do not make any effort to understand the best pictures. They merely glance at a picture, say they are "not interested in art," or that they "cannot understand what any one sees in those old pictures," and turn away without making any attempt to understand or appreciate. But the effort is very much worth while. These old pictures are some of the most precious things which the world has to offer; it is our great loss and our children's loss if we do not appreciate them.

The important points in considering a picture are these:

1. The Center of Interest. Every good picture has a center of interest. It may be the face of the Madonna, it may be a hut in the landscape, but you will always find it, and it is the key to the artist's purpose in painting the picture. Take, for example, "The Transfiguration" by Raphael, the frontispiece of this volume, which now hangs in the Vatican at Rome, one of the most splendid of the world's pictures. The center of interest is the figure of the transfigured Jesus. The arm of the demoniac boy, the uplifted arms of the disciples lead the eye to that figure rising in glory above the mount. Raphael is telling here that wonderful story of the transfiguration so that the most unlearned peasant could understand it. There are many pictures like the very beautiful Madonna

LINCOLN CATHEDRAL

This Gothic Cathedral is full of quaint and interesting sculpture which taught to people of the earlier days the story of the Bible.



WELLS CATHEDRAL

The west front of this beautiful Cathedral is covered with sculpture depicting scenes from the Bible.

and Child by Murillo, now in the Pitti Palace at Florence, in which the center of interest is unmistakable; the mother and the child comprise the whole picture. The painter aimed to show the tender and divine beauty of both, without any distraction or wandering of the attention.

2. The Composition. This is the artist's term for the grouping and arrangement of the figures with relation to the center of interest. The figures are the actors in the story which the artist places before our eyes. In "The Transfiguration," Raphael combines two events in the life of Jesus in a masterly way. At the top of the picture is the figure of Jesus, the center of interest. The

CATHEDRAL OF ELY, ENGLAND

This is one of the great Gothic Cathedrals upon whose walls the story of the Bible is depicted in stone.

disciples are on the ground, sleeping or just awaking. The august figures of Moses and Elias appear on either side of the transfigured Jesus. It will be noticed that the figures are symmetrically arranged, — there is a figure on each side of Jesus. The small figures on the left do not really belong in the picture. Raphael would never have put them in himself. They were ordered by the donor of the picture. To the left are two adoring figures, St. Lawrence and St. Julian. It will be remembered that when Jesus came down from the mount, he was met at once by the old problem of sin and suffering. He found and healed the demoniac boy. In this composition, some of the people are pointing to the boy, the problem

SCULPTURE IN CHAPTER HOUSE AT SALISBURY CATHEDRAL

This picture, from left to right, shows the destruction of Sodom and Gomorrah, the escape of Lot, Abraham and Isaac on the way to the sacrifice, and the sacrifice of Isaac.

SCULPTURE IN CHAPTER HOUSE AT SALISBURY CATHEDRAL

This picture, from left to right, shows Joseph's dream, Joseph relating his dream, Joseph placed in the well, and Joseph sold into Egypt.

SCULPTURE IN CHAPTER HOUSE AT SALISBURY CATHEDRAL

This picture shows Joseph placed in prison, the fate of Pharaoh's servants, Pharaoh's dream, and Pharaoh's perplexity.

SCULPTURE IN CHAPTER HOUSE AT SALISBURY CATHEDRAL

Here are shown Joseph assuring his brethren of his protection, Moses and the burning bush, the passage of the Red Sea, and the destruction of the Egyptian army.

SCULPTURE IN CHAPTER HOUSE AT SALISBURY CATHEDRAL

This picture, from left to right, shows Isaac blessing Jacob, the blessing of Esau, Rebekah sending Jacob to Padan Aram, and the meeting of Jacob and Rachel.

(The entire Bible history is shown in these quaint sculptures).

NOAH BUILDING THE ARK AND NOAH EMBARKING

From "The Bible in Stone" on the front of Lincoln Cathedral, England.

of suffering, but he and three of the disciples are pointing to Jesus, the Lord of healing. The composition is thus arranged in a most masterly way to teach the great story of the glory and the humanity of Jesus, the heavenly and the earthly aspects of his life. The demoniac boy is really a secondary center of interest, and the figures are arranged with reference both to the boy and to the supreme interest, the figure of Jesus. It must be remembered also that color adds to the significance of the composition. The balancing of the composition may be accomplished by a bright spot of color on one side.

3. Detail. Every picture has more or less of detail. In the "Madonna and Child" of Murillo, see 6:F, it almost vanishes; other pictures are crowded with detail. To study this is one of the greatest joys of the appreciation of painting. The child will delight in such study. It is like a game of "observation." Sometimes much of the charm of the picture is revealed in these minor features. Some of the Italian painters were very fond of detail, and the sort of detail which delights children. For example, take the "Nativity" by Girolamo dai Libri in the Civic Museum at Verona; see 8:128. Here is a wealth of detail. It will be noticed at once that the Italian painters made no attempt to reproduce the scenery of Palestine. They had never seen it; they had never seen the costumes of its people; so they calmly used as models the people they saw about them, and the scenery with which they were familiar. They introduced figures also of saints who were not living at the time of the pictures; sometimes the donors of the pictures to the church were included as a compliment. We must always remember this and make due allowance. After all, what did it matter to them or to us, if only the picture carried its meaning, told the story?

In this charming picture by Libri, the center of interest is, of course, the child lying on the folds of a garment on a rocky platform. Around the child are grouped the figures of Joseph and Mary and two saints. We know that the saints are Jerome, because the lion which was always the symbol of Jerome is seen in the corner of the picture, and St. John the Baptist, who carries the slender cross with the pennant bearing the words in Latin, "Ecce Dei Agnus," "Behold the Lamb of God," always the symbol of St. John. Mary, dressed as a peasant woman, is looking at the child, and Joseph,

Mosaic in the Palatine Chapel of the Royal Palace

Palermo, Sicily, Italy

The entire story of the Old and New Testaments is told in pictures on the walls of the chapel. This picture shows, on the left, the angel warning Joseph in a dream to depart into Egypt.

Joseph is shown carrying the infant Jesus on his shoulder. Mary is riding a horse. A servant walks behind and urges on the horse with a whip. They seem to have arrived in Egypt, for there is a palm-tree, and water where four fishes swim, is flowing by,—perhaps this is the Nile. The lettering is in Greek.

It must be remembered that these pictures in mosaic were made to teach the Bible to people who could not read, who were simple and child-like in nature, who loved the pictures and learned the Bible stories from them. They seem old and dull, perhaps, but they are still bright with the original colors.

ΤΑ·SCRIPTA IOBELIS·IOBVIT·AN
ΟΔΗΓΗΣΑΝΤΙΑ
ΤΟΝΙΟΣΦΗ
ΗΘΕΟΤΟΚΟΣΘΕΥ
ΤΟΥΣΕΝΑΙΡΠΤΟΥ
ΙC ΧC
ΙΩΒΗΦ

an elderly man in a flowing robe, looks down with rather an anxious expression. All the figures have halos. The stable is just a cleft in a great rock, with a rustic canopy built over it. The child will be interested in the ox and the ass, solemnly eating their dinner from woven baskets of a kind peculiar to northern Italy. Then there are two rabbits which have just come out of their home beneath the rock. What place have rabbits in a religious picture? They were put there, perhaps, because the artist knew that children would be interested in them and because he himself had a gentle, child-like heart. The lion seems to be regarding the rabbits with rather a fierce expression. Call the child's attention then to the other details of the picture. There are two figures; perhaps they are farmers or hunters passing by. One has a large knife in a sheath slung at his girdle and carries a staff; the other has some sort of an implement on his shoulder. Down in the valley where the lake or inlet of the sea is crossed by a bridge runs a white road with tiny figures of men in it. There is an old stone farmhouse also. Look closely and you will see a well with a sweep like that once used on New England farms. Then there are still more minor details,—the trees growing out of the cliff, the pebbles, the flowering weeds. All these make up the picture. It is a pleasure to see them all, to think of the artist as he lovingly painted, not only the little Child Jesus, but the little black and white rabbits and the weeds growing out of the rock.

4. Colors and Symbols. In painting, and especially in the painting of the old Italian masters, color had an especial significance. White is for light, purity, innocence. Jesus is clothed in white after the resurrection and Mary, in the picture of the annunciation. Red represents divine love, royalty; white and red together, innocence and love. In the opposite sense red signifies war, blood, hatred, punishment. Blue stands for constancy, truth; Jesus and Mary wear a red tunic and a blue mantle, representing heavenly love and truth. St. John wears the same colors, except that his tunic is blue and his mantle, red. In some cases the colors are red and green. Yellow is the color of the goodness of God, of love, of marriage, of faith. Joseph wears yellow. Peter wears a yellow mantle and a blue tunic. In the opposite sense yellow stands for inconstancy, jealousy, deceit. Judas Iscariot is usually clothed in yellow. Gold suggests brightness, royalty. Green stands for hope

of immortality, victory. Violet symbolizes love, truth, passion, suffering. These colors are by no means universally used, but this list will be a guide to the meaning of the older pictures.

Emblems also have an important place in the meaning of pictures. The halo or nimbus is painted as a circlet of gold or a radiance extending in a circular form from the head of a holy person. Sometimes, especially in earlier pictures, the halo was pictured as a solid gold disk, sometimes as a golden band around or behind the head. The lamb is the symbol of Christ, the "Lamb of God"; sometimes it is given to John the Baptist, sometimes to St. Agnes. The lion is a symbol of Christ, the lion of the tribe of Judah, used especially in very early Christian art. It is often the companion of Jerome, because of the story that he once pulled a thorn out of a lion's paw, and the lion ever afterward followed and protected him. The peacock is an emblem of immortality; the dove, of the Holy Ghost; the sword, of martyrdom. The arrows are given to St. Sebastian, St. Ursula, and St. Christina, who were martyred by arrows. The wheel stands for St. Catherine. The palm is the emblem of victory. The lily stands for purity; it is often seen in pictures of the annunciation.

In early Christian art the symbols of the evangelists were these: for St. Matthew, a cherub; for St. Mark, a lion; for St. Luke, an ox; for St. John, an eagle. In later art the other disciples are sometimes distinguished by an emblem illustrating in some cases the manner of their death: St. Andrew, by the transverse "St. Andrew's cross"; St. Peter, by the keys, sometimes by a fish; St. James, by the pilgrim's staff; St. John, by the eagle; St. James the Less, by the club; St. Thomas, by a builder's rule; St. Bartholomew, by a large knife; St. Matthew, by a purse; St. Simon, by a saw or a small cross; Judas, by the money bag; St. Paul, by a sword.

The early leaders and martyrs of the church are usually represented with their own especial symbols. St. Jerome is often seen in pictures. A spare, half-naked, emaciated man with a high forehead, and a long beard, he sometimes has a book as a translator of the Scriptures, and his lion is usually with him. St. Agnes is represented with a lamb; St. Anna is often shown in pictures of Mary, the mother of Jesus; St. Barbara, with a tower, sometimes a palm and a sword; St. Cecilia, the patroness of music, often with a

ENTRANCE OF THE CHURCH OF SAINT ZENO

Verona, Italy
Photograph by Anderson, Rome, Italy

IN a series of panels the stories of the Bible are told on the walls of this ancient church in the city of Verona, Italy. While the sculptures may seem rude, they were executed with great originality and force, and taught their lessons clearly and with great directness to the people. In the photograph, bronze panels with bas-reliefs of the Bible stories are seen on either side of the doors.

crown of red and white roses. St. Elizabeth, mother of John the Baptist, is often shown in groups of the Holy Family. As a man, St. John the Baptist is sometimes clothed in skins. His emblem is usually a cross and a long slender pole, sometimes with a pennant bearing the words, "Ecce Agnus Dei," "Behold the Lamb of God." St. Sebastian is a young man bound and pierced by arrows.

5. The Story. Not all pictures tell a definite story but many do and each picture has a purpose. The child should be taught to observe the story or meaning of the picture. This will not always be easy and help must be given by the parent.

Besides the pictures whose subjects are taken directly from the Bible narrative, there are many which may teach great moral lessons, though they do not illustrate directly Biblical material. The child should be taught to recognize in such pictures the spiritual meaning. Four pictures have been chosen to illustrate this type,—two of the great French artist, Millet: "The Sower," see 8:168, and "The Angelus," see 8:150, and two from the famous pictures by Abbey, in the Boston Public Library, illustrating the search for the Holy Grail; see 8:164 and 8:172.

Geographical pictures, photographs of localities in the Holy Land, bring very closely to those who cannot travel, the exact aspect of these places which were familiar to the heroes of the Old Testament, to our Lord, and to the apostles. Geographical pictures are valuable also in showing the dress and occupations of the natives of Palestine, which have changed very little.

THE CONDITION OF A PICTURE NEVER DETERMINES ITS VALUE

It should be borne in mind that the great pictures are not always in good condition. They have been painted for centuries and many of them are dim, cracked, and defaced. What is perhaps the greatest religious picture in the world, Leonardo da Vinci's "Last Supper," see 8:132, is much defaced; it has been "restored," partly repainted, several times, but still it is one of the greatest pictures of the world and thousands of people visit Milan to see it. Because an old picture is faded does not mean that the picture is poor or that the photographic reproduction is poor. In order to see these precious pictures at all, we must have reproductions which may not seem perfect.

Notes on the Great Painters of Religious Pictures

THE personalities of the great artists are of much interest and value in the interpretation of their work. A few notes are accordingly given to aid in such interpretation. One of the editors has recently visited nearly all the great galleries and churches of Europe, where he has seen the majority of the pictures in this work. Some notes of this pilgrimage are also given.

1. Early Christian Martyrs. We have no record of the names of those who made the first crude drawings in the catacombs. A visit to such catacombs as that of St. Calixtus in Rome and the even more extensive underground galleries and chapels of Syracuse in Sicily is a very moving experience. Here are symbols in thousands such as are illustrated in The Book of Life; see 8:76. These are most touching memorials of faith and hope and affection.

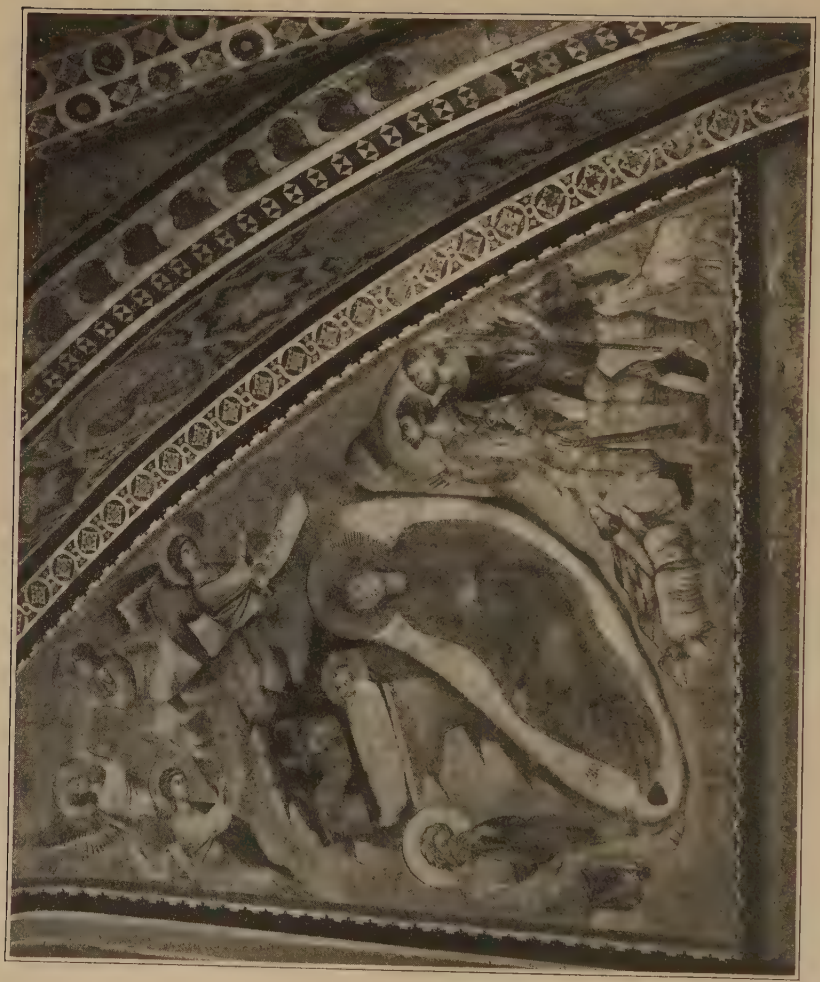
2. The Mosaics. The editor has seen the mosaics of Palermo in the Palatine Chapel of the Royal Palace, and those in the cathedral at Monreale, a suburb of Palermo, and most interesting of all, those at Ravenna in the great churches of San Vitale, St. Apollinaris in Nuova, and St. Apollinaris in Classe. It is impossible to describe the fresh beauty of these wonderful pictures in mosaics. They told the whole story of the Bible in colors to people who could not read, but who could be educated and moved by these wonderful pictures. It is marvelous to see how these old artists working with little pieces of stone managed to give expression to the faces of these characters and to make the scenes vivid and realistic. The photographic examples of these mosaics may seem dull, but they show how the people of that far-off day studied and loved the Bible stories.

3. The Bible in Stone. A subject for endless study is the Bible in stone as it is found sculptured on the porches and walls of all the great Gothic cathedrals and churches. These figures are even less accurately drawn than those of the mosaics. Some

ADORATION OF THE SHEPHERDS

By Cimabue (1240–1302)
In the Church of Saint Francis at Assisi, Italy
Photograph by Anderson, Rome, Italy

THIS picture is an example of the work of the earliest master of Italian painting, Cimabue. It seems, perhaps, rough and rude in comparison with the more finished work of later days, and yet it has, in common with the pictures of Giotto and Fra Angelico, a force, a sincerity, a directness of appeal wholly admirable. From such a picture the people of the Middle Ages learned their Bible. The face of Mary is very sweet. The shepherds are real shepherds. Even the sheep realize that something is happening out of the usual order as they look up into the shepherds' faces.



may even seem hideous and grotesque. They doubtless did not seem so to the people who carved them and learned the Bible stories through them. All the stories of the Bible are thus portrayed, in stone or in bronze, on the great doors. While these figures are crude, they are full of life and character. The main thing is that they accomplished their purpose. They carried the knowledge of the Bible in a vivid and comprehensive way to people who could not read. Stone and bronze were not the only materials used. The Biblical scenes were carved in ivory, wood, and gold and embroidered in tapestry. In the city of Milan, in one of the churches, there is an altar of solid gold upon which are portrayed in panels scenes from the life of Jesus. This is the sole remaining example of the goldsmith's art of this period.

See 8:80, 109, 110, 111, 112, 113, 120.

4. The Early Masters. Cimabue (1240–1302) was the first great painter to abandon mosaic and use the new medium. He began to paint pictures of the life of Jesus which may still be seen on the walls of the churches of Florence. Then came a greater painter, his pupil, Giotto. Cimabue found Giotto one day, a shepherd boy with his sheep. The lad was drawing pictures of his sheep with a pointed stone on a smooth piece of slate. The sketches showed so much talent that Cimabue asked the shepherd boy to become his pupil.

Giotto di Bondone (1276–1336) became one of the greatest painters of any age. Giotto was a man of a sweet and child-like nature, gracious to all with whom he came in contact. A story is told which illustrates his skill and his sense of humor. A messenger came from a prince to ask for specimens of Giotto's drawings. The artist took a sheet of paper, dipped a pen in red and firmly fixing his arm against his side so as to make a compass of it, with a turn of his pen made a perfect circle.

Having done it, he turned smiling to the courtier and said, "Here is the drawing." But he, thinking he was being laughed at, asked, "Am I to have no other drawing than this?" "This is enough and too much," replied Giotto; "send it with the others and see if it will be understood." The messenger, seeing that he could get nothing else, departed ill-pleased, not doubting that he had been made a fool of. However, sending the other drawings to

the prince with the names of those who had made them, he sent also Giotto's, relating how he had made the circle without moving his arm and without compasses, which when the prince and many of his courtiers understood, they saw that Giotto must surpass greatly all the other painters of his time. This thing being told, there arose from it a proverb which is still used about men of coarse clay, "You are rounder than the O of Giotto," which proverb is not only good because of the occasion from which it sprang, but also still more for its significance, which consists in its ambiguity, tondo, "round," meaning in Tuscany not only a perfect circle, but also slowness and heaviness of mind.

The religious paintings of Giotto are characterized by a supreme simplicity and dramatic power. They are child-like in their naturalness and in the power to tell a story clearly and convincingly. Compared with the old mosaics, they are extremely simple. There is none of the regal color and splendor of the mosaic. Joseph is a carpenter and Mary, sweet and tender, is a woman of Nazareth. It is true that there are crudities in drawing. Giotto had not mastered the art of painting accurately figures or landscapes, but he was one of the very early pioneers of his art. Learn to forget any such imperfections and look for the story told by the hand of a master. There are pictures which are better drawn, more elaborate, glowing more richly in color, but none more sincere, more devout, more truly spiritual in their nature. When the editor visited Padua, it so happened that an exhibition of modern paintings was being held in the ancient guild hall. These paintings seemed monotonous, dreary, uninspired. Some were simply commonplace, some were grotesque in their attempts to be original and daring. After seeing these, we went to the little "Chapel of the Arena," the walls of which are covered with the frescoes of the great master. It was a holy place. We sat spellbound, not heeding the passage of time, before these wonderful pictures, faded, imperfect in many respects, but possessing an immortal significance and a fadeless charm. The Chapel of the Arena is one of the most precious shrines of art in all the world. Several of these pictures are given in The Book of Life; see index. Study them with reverence and remember that a man who possessed a simple and a child-like heart, who "walked with God," poured out his soul

THE NATIVITY

By Girolamo dai Libri (1474–1566)

In the City Museum, Verona, Italy

THIS picture is fully described on 8:114.

to tell to people, who had no other means of knowing, the great stories of the Bible and especially to illustrate the life of the Master.

Another of the great early masters was Fra Angelico (Giovanni Guido, 1387–1455), who was for thirty years a monk in the monastery of San Marco in Florence, the monastery which also sheltered the great reformer and martyr, Savonarola. He painted his pictures on the walls of the cells of the monastery, where they may still be seen. There is also a wonderful collection of the paintings of the master in rooms of the monastery recently opened. It is one of the most inspiring places in the world, this old monastery, now owned by the State. Here the painter worked not for money, not for fame, but for the "love of the working" in the true spirit of sincerity and faith. His work in many respects resembles that of Giotto, as it naturally would, for both were men of sincerity, simplicity, and spirituality. It is said that Fra Angelico began all his paintings with prayer, and that he would alter nothing he had ever begun, so firmly did he believe in the guidance of the Spirit. He might have been rich, but did not care about it, saying that true riches are nothing else but being content with little. He might have governed many and would not, saying that it was less troublesome to obey and one was less likely to err in obeying. He was never seen in anger.

The same things may be said of the work of this great artist and devout man that have been said of the work of Giotto, and it is a most instructive exercise to compare the pictures of these two early painters of religious pictures.

Raphael Sanzio (1483–1520). Raphael was one of the greatest—some consider him the very greatest—of the world's artists. He was born on Good Friday, 1483. His father, Giovanni Santi, was an artist, but of no distinction. Nevertheless, he was a good teacher, and Raphael received his early education from him. His father took the boy, who early began to show great talent, to Perugia, and placed him under the tutelage of Perugino, one of the best teachers of his time. The boy showed great ability and soon was able to imitate his master so closely that it was impossible to tell his work from that of Perugino.

From Perugia he went to Florence and then to Rome, where he painted the masterly frescoes in the Vatican. The Sistine Madonna is the crown of all his work, one of the very greatest pictures in the

world. He died on the anniversary of his birthday when he was only thirty-seven years, a victim, it is said, of over-work. The great number of his pictures shows how untiring was his industry, and the quality reveals his supreme genius. He was a man of the very highest moral and intellectual character, seeking the noblest and the best.

Vasari, most famous of biographers of artists, says of Raphael, "In addition to the benefits which this great master conferred on art, being as he was its best friend, we have the further obligation to him of having taught us by his life in what manner we should comport ourselves towards great men, as well as towards those of lower degree, and even towards the lowest; nay there was among his many extraordinary gifts one of such value and importance, that I can never sufficiently admire it and always think thereof with astonishment. This was the power accorded to him by Heaven, of bringing all who approached his presence into harmony . . . all, I do not say of the inferior grades only, but even those who lay claim to be great personages became as of one mind, once they began to labour in the society of Raphael, continuing in such unity and concord, that all harsh feelings and evil dispositions became subdued and disappeared at the sight of him . . . . . Whenever any other painter, whether known to Raphael or not, requested any design or assistance, of whatever kind, at his hands, he would invariably leave his work to do him service. He was never seen to go to Court but surrounded and accompanied, as he left his house, by some fifty painters, who attended him thus to give evidence of the honour in which they held him."

Leonardo da Vinci (1452–1519). This great painter was born at the little town of Vinci near Florence. He was a genius not only in painting but in many other lines. He was a great architect, sculptor, engineer, and inventor, and, in a lesser degree, he was an expert in the fields of mathematical astronomy and botany. He had some skill as a poet and musician.

His greatest picture, perhaps the best known and most famous picture in the world, rivaling in this respect "The Sistine Madonna," is "The Last Supper," painted for the refectory of the monastery of Santa Maria delle Grazie in Milan. We were almost afraid to visit the picture for fear of disappointment. No picture has received harder treatment. The room in which it was painted has been inundated by water. It has been used in time of war as a

The Last Supper

By Leonardo da Vinci (1452–1519)
In the Monastery of Santa Maria delle Grazie,
Milan, Italy

Next to Raphael's Sistine Madonna this is, perhaps, the most famous picture in the world. It has suffered terribly from the ravages of time and neglect but it still possesses a marvelous power.

The following is an explanation of the scene: "Judas half turns to discover of whom St. Peter is speaking so passionately, and is preparing himself to deny everything. But he is already discovered. St. James the Less, passing his arm over the shoulder of St. Andrew, touches St. Peter to tell him that the traitor is at his side. St. Andrew looks at Judas with horror, and St. Bartholomew, at the end of the table, has started up from his seat to regard him more intently. At the left of Christ, St. James protests his innocence by a natural gesture. St. Thomas, pressing near to Christ, seems to ask 'One of us?' St. Philip, the youngest of the apostles, places his hand over his heart and rises to protest his fidelity. St. Matthew repeats the terrible words to the indignant St. Simon, who refuses to believe them. St. Thaddeus, who has first told them to him, points to Matthew to confirm them. The dying rays of evening light add deeper somberness to the sad face of the Christ."

DETAIL FROM "THE LAST SUPPER"

By Leonardo da Vinci (1452–1519)
In the Monastery of Santa Maria delle Grazie, Milan, Italy
Photograph by Anderson, Rome, Italy

THIS is a detail from the great masterpiece. A description of the picture has already been given—how it is defaced and damaged; yet, though it is in this sad condition, thousands visit it every year and go out of the room filled with a new sense of reverence for the Master. The picture possesses a power which time cannot dim, nor the condition of the painting destroy. It is an illustration of the fact that people of our day need especially to learn, that eternal values are not measured in terms of material perfection, of newness, nor of commercial valuation. This picture as it stands to-day is simply priceless. Even if it could be removed, the Italian people would not part with it for any price. It is one of the supreme products of that great people, a possession which they share with the world.

In this first picture, Jesus, with hands outspread, is seated at the middle of the table. Jesus has just said that one of the disciples would betray him. On the left of Jesus are St. Thomas, St. James and St. Philip.

DETAIL FROM "THE LAST SUPPER"

By Leonardo da Vinci (1452–1519)
In the Monastery of Santa Maria delle Grazie, Milan, Italy.
Photograph by Anderson, Rome, Italy

IN THIS picture is seen St. Andrew, looking at Judas with horror; St. James is passing his hand over St. Peter's shoulder, and St. Bartholomew is starting up as he regards Judas intently.

DETAIL FROM "THE LAST SUPPER"

By Leonardo da Vinci (1452–1519)
In the Monastery of Santa Maria delle Grazie,
Milan, Italy
Photograph by Anderson, Rome, Italy

THE picture is so taken that it does not show the face of St. Philip who is placing his hand over his heart. The three figures are St. Matthew, who is repeating the words; St. Simon, who refuses to believe them; and St. Thaddeus, who confirms them.

DETAIL FROM "THE LAST SUPPER"

By Leonardo da Vinci (1452–1519)
In the Monastery of Santa Maria delle Grazie,
Milan, Italy
Photograph by Anderson, Rome, Italy

IN THIS picture are seen Judas, who is holding the money bag and shrinking back from Jesus; John on the right of the Master; and St. Peter, who is speaking passionately. The arm of St. James, passing over the shoulder of St. Peter, is just seen at the left of the picture.

Study of "The Last Supper"

By Leonardo da Vinci (1452–1519)

This picture is very interesting, showing in what a rough but masterful way one of the greatest of painters made his notes for one of the noblest of the world's pictures. Compare this sketch with the finished picture and see how the artist worked out his great design, and what important changes he made.

stable and storage house. The picture has been frequently restored, but there was no disappointment when we came out of the sunshine of the streets of Milan into this cool, quiet room, paneled in dark oak, containing no furniture, nothing but the picture at the end. We sat down as others did on the benches at the side of the room and gazed with reverence upon that marvelous picture which conveys, as perhaps no other picture in the world conveys, the very spirit of the Master and that company of the apostles gathered for the Last Supper. The power of the picture, abused and defaced as it has been, shows better than anything else that the most precious things of the world are not material but spiritual.

Michelangelo Buonarroti (1475–1564). It is generally considered that the four greatest painters of the world were Raphael, Leonardo da Vinci, Titian, and Michelangelo. In his boyhood Michelangelo was bound for three years to Ghirlandajo, and attracted the notice of the great patron of art, Lorenzo de Medici, who gave him a home in his own palace. Although he was at first exclusively a sculptor and distrusted his powers as a painter, his wonderful mural decorations in the Vatican, in the Sistine Chapel, have raised Michelangelo to the very highest rank as a painter. In personal character he was distinguished for his tremendous capacity for toil. His innate strength is impressed upon all that he ever accomplished. He has been called a Titan among men.

Andrea Verrocchio (1435–1488). Verrocchio was another universal genius like da Vinci. He was a goldsmith, a master in perspective, a sculptor, a wood carver, a painter, a musician, and for those early days a student of science.

Sandro Botticelli (Alessandro Filipepi, 1447–1510). Botticelli's lovely pictures of the Madonna show a characteristic sadness and delicacy of expression. He was one of the first to paint other than religious pictures.

Titian (Tiziano Vecellio, 1477–1576). Titian is reckoned among the very greatest of the world's painters. He was a Venetian and his pictures partake of the gorgeous and sensuous beauty of that rich city of the sea. His pictures as a rule are not marked by deep spirituality like those of Raphael.

Among other great Italian painters represented in the pictures in The Book of Life are Pinturrichio, Crivelli, the Bellini Brothers, Francia, Correggio, Borgognone, Gozzoli, Melozzo da Forli.

An artist who must be reckoned among the greatest is Bartolomé Estéban Murillo (1618–1682), born at Seville, Spain. He painted very many religious pictures and especially those beautiful Madonnas with the Infant Jesus which are so much loved, more popular perhaps than those of any painter except Raphael.

Peter Paul Rubens (1577–1640) is the greatest of the Flemish school of painting. His "Descent from the Cross" in the Cathedral at Antwerp, Belgium, must be counted among the masterpieces of all time. Had he continued his early style, he would have been among the very greatest of painters. His later style is, however, heavy, gross, and sensuous.

Anthony van Dyck (1599–1641), first among the actual pupils of Rubens, is especially famous for his portraits. Religious subjects, however, were treated in his earlier years.

Rembrandt van Ryn (1607–1669) is the foremost painter of the Dutch school. The characteristic feature of his technique is his treatment of light and shade. A profound student of humanity, he reveals his interest both in his secular and religious pictures. His "Christ" is a universal Christ, present among the multitudes of Amsterdam as really as among the crowds of Capernaum.

The English Pre-Raphaelites were a group of painters who went back to the style of the early painters before Raphael for their inspiration. Some of the religious pictures of this group, which includes Hunt, Rossetti, Millais, Brown, Burne-Jones, Watts, and others, possess a deep spirituality.

Albert Dürer (1471–1528) was born in Nüremberg, Bavaria, and is the most celebrated painter of Germany. He studied in Venice and formed an intimacy with Giovanni Bellini. Raphael was his friend and admirer. He was not only an artist but he was an author

HEAD OF THE MADONNA

By Raphael Sanzio (1483–1520)
From the collection of drawings in the British Museum, London

THIS is the first sketch for one of the beautiful Madonnas of the great master.

SAMSON AND THE LION

By Albrecht Dürer (1471–1528)
By courtesy of the British Museum, London

THIS is an example of the etching of the famous artist, Dürer.

Note the clearness of every line.

The scenery is of Dürer's own time, a castle on a hill, a town, and the sea in the distance.

The Angelus

By Jean François Millet (1814–1875)

In this very famous picture the French peasants working in the fields hear the bells in the far-off church sound The Angelus, the evening call for prayer. They stop work, the man removes his cap, they both bow in an attitude of prayer.

This picture teaches a great lesson of reverence. Even though we are not in church, it is possible to have the attitude of prayer, to remember that God is our father, and to thank him for his goodness.

of some note. Besides his paintings, he made many wood cuts and he is also said to be the inventor of etchings and of wood cuts in two colors. He was a warm friend of Martin Luther and some of his pictures were painted with the express purpose of persuading people to a personal study of the Bible.

MEDALLION PORTRAIT OF JESUS IN MOSAIC

In the Palatine Chapel of the Royal Palace, Palermo, Sicily, Italy
Photograph by Alinari Brothers, Florence, Italy

This wonderful medallion in mosaic is in the dome of the Palatine Chapel. It is executed in marvelous colors.

Bible Stories Told by Craftsmen of the Early Centuries

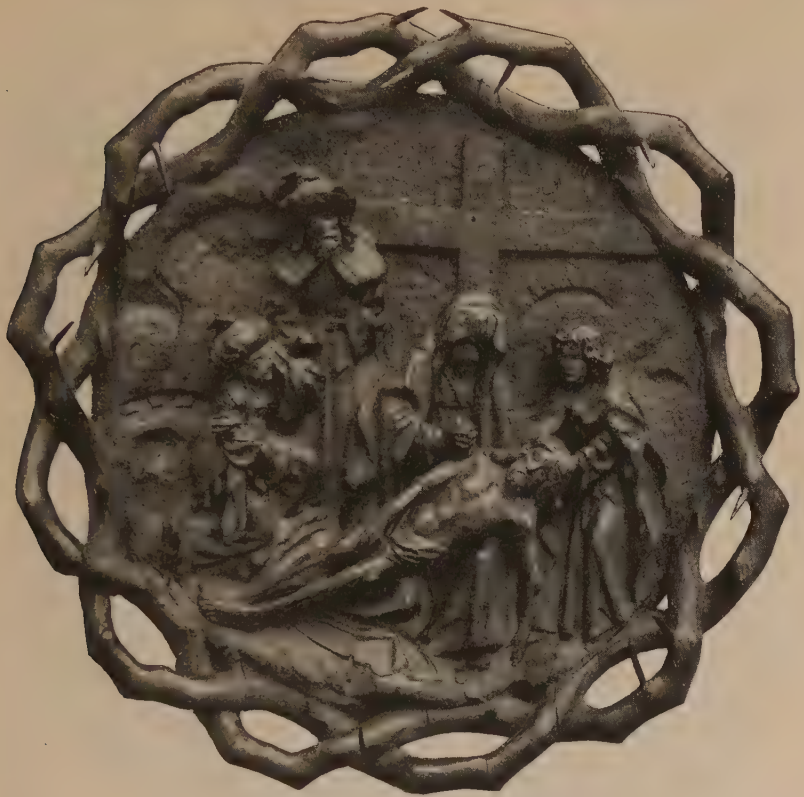
THE following pictures, which are used by the courtesy of the Metropolitan Museum of Art, New York, show how universally the Bible was taught by means of the crafts. These stories were depicted not only in stone and mosaic upon the exterior and interior of the great churches, but they were illustrated also in many different materials — ivory, wood, silver, stained glass. The vast majority of the people of these centuries were unable to read and this constant portrayal of the Bible even upon familiar objects of household use made the incidents of the Bible almost universally known.

This work may seem crude and even inartistic to us, but it must be remembered that it is the work of very early periods and it must be studied from a devotional rather than from an artistic standpoint. The craftsman in his shop doing the best he could with the material at hand and his own limited knowledge was a real preacher of the Bible to the people. While this work may seem primitive, compare it with some of the illustrative work of the present time, which is not only crude and bad from an artistic standpoint, and not only teaches no great moral lesson as the craftsmen of the Middle Ages attempted to do, but leaves an effect which is often vicious and harmful.

THE NATIVITY

By courtesy of the Metropolitan Museum of Art, New York

THIS is a Bible story shown in very early stained glass. The period is about the 15th century.



DESCENT FROM THE CROSS

A Bible story told in wood carving. This is an old Flemish or French Gothic carving representing the descent from the cross. Carved in oak.

THE MADONNA AND CHILD

By courtesy of the Metropolitan Museum of Art, New York

A Bible story told in marble. This is a marble sarcophagus of the 12th century, from Verona, Italy.

THE HEALING MINISTRY OF JESUS

By courtesy of the Metropolitan Museum of Art, New York

On this wooden altar which was originally covered with thin plates of silver, there is a representation in ivory of Jesus healing a blind man and Jesus healing a demoniac. The period is about the 9th century.

THE STORY OF JONAH

By courtesy of the Metropolitan Museum of Art, New York

This is a very early Bible story sculptured in marble. It was found in Asia Minor and its date is about 300 A.D. The sculptor shows in one scene Jonah being cast into the mouth of the great fish, and also being thrown up on the shore.

DAVID ANOINTED BY SAMUEL

By courtesy of the Metropolitan Museum of Art, New York

A Bible story told in silver. This picture is of Byzantine mosaic on silver. The article is a silver dish.

DAVID KILLING THE LION

By courtesy of the Metropolitan Museum of Art, New York

This is a Bible story told in silver work. The date is about 500 A.D. It is Byzantine mosaic work on silver.

Home Bible Study

THE younger members of the family may be instructed and interested in the Bible through the telling of Bible stories and the dramatic portrayal of Bible scenes and characters. Many mothers, however, will wish some definite suggestions with respect to what may seem to them a more serious study of the Bible. The Sunday school is a splendid institution, but after all it has a very limited opportunity; often not more than twenty-five hours of actual time in the whole year are at the disposal of the school for lesson study. The lessons are necessarily fragmentary and the courses leave large and very important areas of the Bible, like the Prophets and the Epistles, almost untouched. The older members of the family, especially those boys and girls who feel that they are too big for Sunday school, are left wholly unprovided with any definite Bible reading or study.

DO IT IN THE HOME

In all cases the earnest mother will not desire to leave the religious education of her children wholly to the Sunday school. The home is the place above all others in which to give that instruction, that love of higher things, without which any life is a failure.

Some mothers may not have time and some may possibly feel that they do not possess the ability to avail themselves of the suggestions for home story-telling and dramatic representation of Biblical scenes, though they are worth a trial by every one, and sometimes unsuspected abilities are developed by the trying. However, the following definite suggestions are made even for those who use at times other methods.

I. For the Youngest Children.

A COURSE IN BIBLE STORIES

For this purpose use Volume I. Here will be found a large number of Bible stories retold in simple language and suited to the younger children. The pictures and poems may be used effectively in connection with the Bible stories. One of the stories may be

read every night as a "bedtime story" in place of other material. The child will quickly learn to read the simple sentences and stories of the first part of the volume. The child who is made familiar with this volume will very soon come to have a good knowledge of the Bible and a sound basis for future reading and study.

These stories told in simple language should be supplemented very soon by readings from the Biblical text, for children should be accustomed at an early age to the music of the Biblical language. There are versions of the Bible in which the whole book is told in short and familiar words. This is wholly unnecessary and deprives the child of the discipline and training which come from familiarity with noble and exalted language. John Ruskin was required when he was a boy to read the whole Bible from beginning to end, and he says that he profited by it, but there are very few boys who possess the genius, to say nothing of the patience, of John Ruskin! To most children this would be a bitter task performed grudgingly and rebelliously, and it would be worse than useless, resulting in a life-long distaste for the Bible. There are wiser methods. The child will understand at a very early age the simple portions of the text, the actual stories upon which the retold stories are based.

MEMORIZING BIBLE PASSAGES

The child should also be taught to memorize portions of the Bible. The portion memorized will then be the abiding treasure of the child's mind, available in after days in time of weariness and sickness, at night, when the Bible text is not at hand. The writer had a friend whose husband was dying. He asked her to repeat some of the great poems. "Unfortunately," she said, "I had never learned the great poems which he loved, but I repeated 'The Lord is my Shepherd' and that comforted him greatly." She could not have found in the whole range of literature a greater or a more comforting poem. The shorter Psalms, the words of Jesus, and the greater passages from the epistles will be found especially valuable for the purpose. The following passages are suggested: Psalms 1, 8, 19, 23, 24, 28, 34, 42, 47, 70, 80, 84, 90, 91, 93, 95, 96, 97, 121, 130, 134, 147, 148, 149, 150; Isaiah 40:28–31, see 4:133; 52, see 4:158; 53, see 4:160; 55, see 4:163; 60, see 4:171. Then take portions of the Proverbs; many of the short sayings such

as, "A soft answer turneth away wrath; but grievous words stir up anger," are particularly valuable for the training of children and they "stick" in the child's mind, as they were intended to do.

The Beatitudes, Matt. 5:1–12; see 6:76.
The Lord's Prayer, Matt. 6:9–13; see 6:143.
The Golden Rule, Matt. 7:12; see 6:87.
The Good Samaritan, Luke 10:25–37; see 6:140.
The Prodigal Son, Luke 15:11–32; see 6:156.
The Lost Sheep, Luke 15:4–7; see 6:155.
John 14; see 6:325
John 15; see 6:329
Romans 12; see 7:167.
I Corinthians 13; see 7:208.
II Corinthians 4:16–18; see 7:227.
Gal. 6:1–10; see 7:259.
Ephesians 6:10–20; see 7:277.
Philippians 3:13–21; see 7:285.
II Timothy 4:6–8; see 7:336.
James 3; see 7:382.
Revelation 21:1–4; see 7:463.
Revelation 22:1–5; see 7:466.

This by no means exhausts the list of great passages, and doubtless there are favorite passages of different individuals not noted here. It is a characteristic of the Bible that it appeals to different people in different ways and the comfort which one finds may not be exactly that which helps another. Of course, a child will not learn all or perhaps more than a few of the passages given. The mother should go through the list and select those things which will be most valuable. If only one or a few are really learned, the possession will be valuable, the child's mind will be the richer because it has had impressed upon it some of the most beautiful expressions of great thoughts of the ages.

A new method of memorizing is recommended. By this method a passage is learned entirely and not piece-meal by lines or a few words at a time. Secure the child's complete attention; read the passage over, perhaps ten, perhaps twenty times, being sure that it is absolutely clear in meaning even after the first reading; and

in most cases, it will be found that a passage of any reasonable length has been learned.

Make the Course in Bible Stories a genuine study course, not a haphazard matter. It need take only a very short time each day, or every other day, but let it be regular and persistent. By the end of a year it will be found that the child has become familiar with the great stories of the Bible and has for the permanent possession of his soul many of its masterpieces, to be treasured as long as life shall last.

II. Study for Children of Sunday School Age.

Boys and girls who go to Sunday school often receive competent instruction from earnest and devout teachers. On the other hand, the time is so short, the lessons are so fragmentary, that the Sunday school work should be supplemented by home instruction. Often the child is puzzled and perplexed by lessons which he finds it difficult to understand. There should be a fixed time for the preparation of the lesson in which the mother should help. Use The Book of Life as a textbook. Read the notes which illuminate the passage. Frequently a picture will be found very helpful. Look up the places on the maps. Then look up the various passages in which the place is mentioned; the index will give this. Use "Persons and Places in the Bible" in this volume. Then if there are foreign nations or places mentioned, look these up and show the connection. Egypt, Corinth, Rome, Assyria, Babylon open a whole field of study, too vast for a single lesson but of great interest, considered only in a brief way. Nearly every lesson is a character study. Look up the character not only as it appears in the lessons, but elsewhere in the Bible history. Lessons which seem impossible, hard, or uninteresting, will become with "mother's help," when illustrated by maps and pictures and explanations of words, fascinating to both mother and child. Here is a Home Course to be used in conjunction and coöperation with the Sunday school, which may extend over the years of Sunday school study to the great profit of the child, the parent, and the Sunday school teacher.

THE CHILD IN THE "TEENS"

The most serious problem, however, is that of the boys and girls in the later "teens." Such young people often think themselves

Galahad the Deliverer

By Edwin A. Abbey (1852–1911)

In the Public Library, Boston, Massachusetts;
Copyright by M. G. Abbey. From a Copley Print;
Copyright by Curtis & Cameron, Inc., Boston

Galahad has delivered the land from the blight that lay upon it. Peace with plenty abounds among the people. Surrounded by the faithful folk, with banner flying from his lance, Galahad journeys forth upon his last great adventure.

The clouds are broken in the sky,
And thro' the mountain-walls
A rolling organ-harmony
Swells up, and shakes and falls.
Then move the trees, the copses nod,
Wings flutter, voices hover clear:
O just and faithful knight of God!
Ride on! the prize is near.
So pass I hostel, hall, and grange,
By bridge and ford, by park and pale,
All-arm'd I ride, whate'er betide,
Until I find the holy Grail.

—*Tennyson: Sir Galahad.*

too old for Sunday school; moreover, they sometimes think that the Bible is an uninteresting, antiquated book, out of date and of no value for present-day needs. And yet this is really the age at which the study of the Bible should be most inspiring and helpful. It is the age of decisions, when boys and girls are making some of the great choices of life. The pastor, the earnest parent, the teacher of the child's earlier days, are all anxious that these choices shall be right choices, for a Christian life, for a noble manhood. At this time there are many distractions, never so many as now, many of them harmless in themselves, but many of them also capable of working indirectly against the best and most important things of life. How shall the boy or girl at this age be persuaded to read and study the Bible? For the desired end must be accomplished by persuasion, by tact; a sullen obedience to a command to read the Bible will be worse than useless.

A HOME SCHOOL OF BIBLE STUDY

Suppose the mother or father, or better both, agree to study the Bible with the child. That is a fair proposition. You cannot expect to interest the child in that in which you have no interest. The parent may have been a good Bible student in years gone by, but the wonderful book will repay the study of a lifetime; it is constantly revealing new beauty and new power. One of the great Puritan ministers said that new light is constantly breaking from God's word. The editor has been a constant student of the Bible for thirty years; yet he never reads a passage without finding in it new significance, new and fresh meaning. What could be more happy than a home school, in which father and mother and children are students, reverently and happily studying together the greatest book in the world? The lessons should not be too frequent nor too long but they should be regular and continuous. Before beginning, the children should be told why such a course is undertaken.

WHY?

First. All good books are of value. Milton said, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." The Bible is the greatest and the best of all books. It is not only a duty to read it, but a privilege and a pleasure. Many children and older people

have been turned away from the Bible because of its unattractive appearance in ordinary editions. The Bible has been deeply sinned against in this respect. The ordinary edition is printed in a type which is too small, crowded together in closely set pages, without the modern typographical devices and the pictures which young people find attractive. Why should we give the classic mythologies a beautiful dress and clothe the royal book in such beggarly and unbecoming garments? All this is changed in The Book of Life. Point out to the child the difference and show how attractive and how easy to read is this arrangement.

LITERATURE FROM CHAUCER TO THE MODERN DAILY NEWSPAPER IS FULL OF THE BIBLE

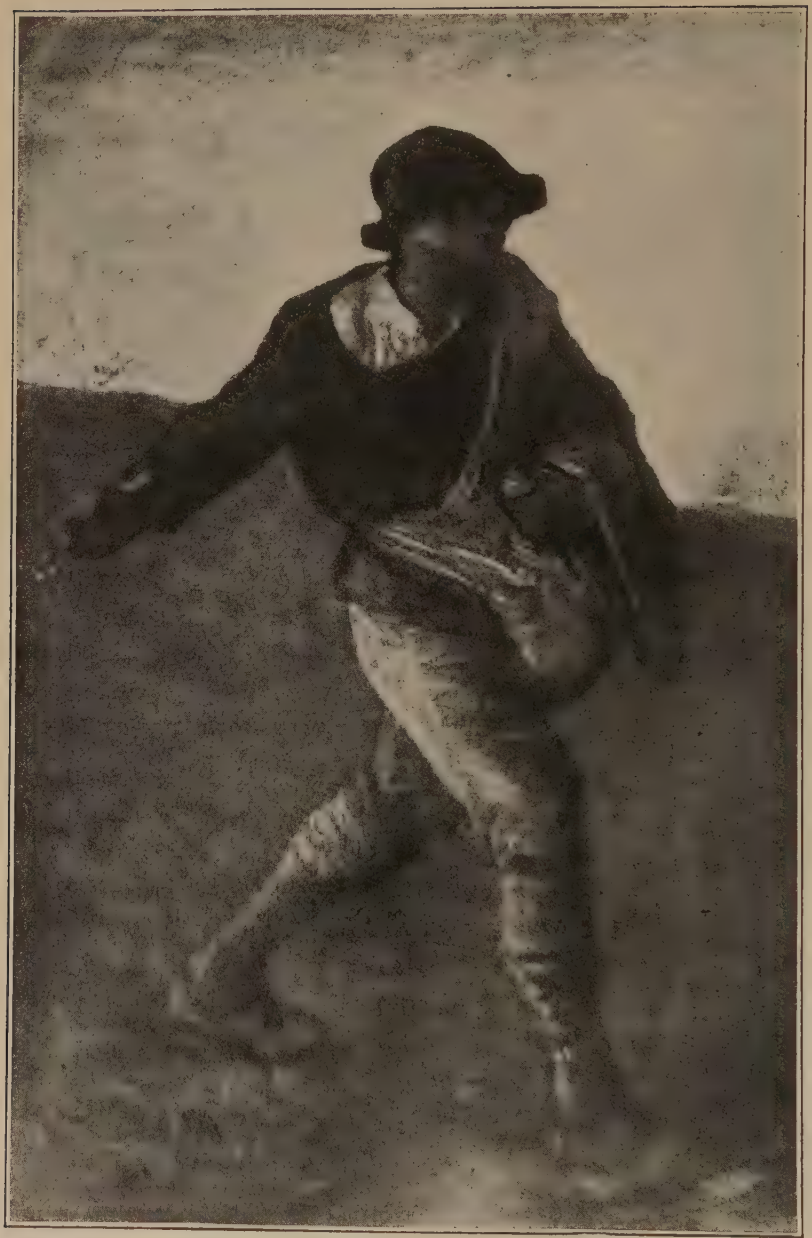
Second. The English Bible in the King James version should be read because all English literature from the time it was issued is saturated with its phraseology. Even before that version was issued, as early as Chaucer's day, our English speech was full of the Bible. No one can read with appreciation the great classics of English literature without a knowledge of the Bible. Shakespeare quotes from fifty-four books of the Bible. Browning has several hundred quotations. Tennyson has two hundred. The high school student may sneer at the Bible as out-of-date. While writing this section, the editor happened to pick up a great weekly magazine which particularly prides itself on being "up-to-date." The titles of three of its stories were in Biblical phraseology; seven Biblical allusions were found in a very hasty survey of the text; a poem was upon a Biblical subject and an advertisement contained a Biblical quotation. In a single short article of literary criticism in a standard New York daily paper of a recent issue there were six Biblical quotations. An article upon baseball by a Yale professor in a widely circulated magazine for young people contained in one short paragraph of twenty lines four Scriptural allusions. The following extract is not a quotation from a sermon; it is a part of an editorial in a leading New England newspaper:

"It had been a long hard season for the children of Israel. For forty years they had wandered about the desert, lacking many things, living from hand to mouth, suffering many hardships, murmuring many complaints, and at times running after strange gods only to suffer the more. But at last they were gathered on the eastern

THE SOWER

By Jean François Millet (1814–1875)

WHILE this famous picture represents a sower in the fields of France it might well have been painted to illustrate the parable, "Behold a sower went forth to sow."



side of the Jordan looking over into the land of their future, looking into the dawn of a better day. It is one of the most fascinating stories in all history, and one of the most helpful, for the life of people is always running parallel to this ancient human experience. Often come seasons when life is hard, when many things of comfort to the body and to the soul are lacking, when complaints and disputes arise, and when people run after strange nostrums only to find that they are either vain or that they make matters worse. Such seasons even happen to the most fortunate of people and thus to those who should more often be taking an inventory of their blessings than of their hardships, but, however hard the experience, at last they may come to the place where they can look over into a better season and hearts may beat with a stronger hope."

The Bible out-of-date? On the contrary, it is the most quoted, the most used, the most up-to-date book in the world. No one can be said to be even fairly educated without it. With it a person may be educated without ever seeing the inside of a college.

A BOOK OF POWER

Third. The young person of this age may be shown that power, both personal and national, comes out of the Bible. This is a lesson which needs to be learned. No nation can very long survive which is not founded upon righteousness. The late President Harding made this statement,—"There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism nor civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of the personal relationship of God to man and of man to God; a restoration of faith in the fundamentals that are eternal. The world needs the assurance of faith in the Almighty, and the tranquillity which comes of that faith."

How can such faith in the "fundamentals that are eternal" be acquired? In what book are they set down? How did the race come to have even such a knowledge of them as it possesses? The answer is the Bible, The Word of God, unchanged from age to age, which no wisdom can supersede, and no opposition overthrow.

THE BOOK OF LIFE

Fourth. The child of this age often has more serious thoughts than he is given credit for. He is thinking not only of the next game, the next movie; he is thinking long, long thoughts about God and the world and the problems of pain and suffering. Tell him that the answer to the deepest problems in the world is found in the Bible. George Hamlin Fitch of the *San Francisco Chronicle,* at one time one of the best known newspaper men in the country, lost a son who was dearer to him than life. He wrote a little book called "Comfort Found in Old Books," in which he says: "In selecting the great books of the world, place must be given first of all, above and beyond all, to the Bible. For the Bible, if one were cast away on a lonely island, he would exchange all other books; from the Bible alone could such a castaway get comfort and help. It is the only book in the world that is new every morning: the only one that brings balm to wounded hearts. . . . If you have lost a dear child, the daily reading of the Bible will gird you up to go out and make life worth living for the orphan and the children of poverty and want, who so often are robbed, from the cradle, of their birthright of love and sunshine and opportunity for development of body and mind. If you have lost father or mother, then it will make your sympathy keen for the halting step of age and the pathetic eyes, in which you see patient acceptance of the part of looker-on in life, the only rôle left to those who have been shouldered out of the active ways of the world to dream of the ardent love and the brave work of their youth. So the reading of the Bible will gradually transmute your spirit into something which the worst blows of fate can neither bend nor break. To guard your feet on the stony road of grief you will be 'shod with iron and brass.' Then, in those immortal words of Zophar to Job:

'Then shall thy life be clearer than the noonday;
Though there be darkness, it shall be as the morning,
And because there is hope, thou shalt be secure;
Yea, thou shalt look about thee, and shalt take thy rest
in safety;
Thou shalt lie down, and none shall make thee afraid.'"

This phase has been dwelt upon at so much length because it is so highly important to convince young people as a preliminary to any study, that it is worth while.

Sir Galahad Takes the Oath of Knighthood

By Edwin A. Abbey (1852–1911)

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A maiden knight—to me is given
  Such hope, I know not fear,
I yearn to breathe the airs of heaven
  That often meet me here.
I muse on joy that will not cease,
  Pure spaces clothed in living beams,
Pure lilies of eternal peace,
  Whose odors haunt my dreams,
And, stricken by an angel's hand,
  This mortal armor that I wear,
This weight and size, this heart and eyes,
  Are touch'd, are turn'd to finest air.
—*Tennyson: Sir Galahad.*

The Bible is written in the language of eternal truth and no attempt to quarry the impregnable rock of ages has undermined its authority or shattered its value with respect to the field in which it is supreme, the field of Faith, of the Spirit.

THE BIBLE IS NOT "OBSOLETE AND OUT-DATED"

There are two very common and very serious misconceptions with respect to the Bible to-day. The first is that it is obsolete and "out-dated like last year's almanac" and therefore unworthy of consideration. This is absolutely untrue. No great piece of literature is ever out-dated. You can no more out-date the Bible than you can out-date Shakespeare. An age in its ignorance and its stupidity may neglect the greatest and best things of life — the great books, the great pictures, but that is simply a revelation and confession of the failure of the age, not of the masterpiece. That bides its time. It can afford to wait until a generation comes back from the far country of cheap and tawdry things, from jazz music, from the pictures of the Sunday supplement, from literature poor and empty, to the wells of truth and beauty, pure and undefiled. By the common consent of all who are competent to judge, the Bible is the greatest literature of the world. Not to recognize it as such, not to read it, is simply to acknowledge the mental and spiritual incapacity of the individual and the age. If it is meant by the words "obsolete and out-dated" that the Bible does not teach modern science, that it is not written in the modern manner, by the modern historical method, the answer is that it was not written to teach science, it was not intended to be a modern book. Shakespeare and Milton do not teach science. If the Bible had been written in modern scientific terms, no one in the age in which it was written could have understood it and it would have been dead and buried long ago.

If there is such a thing as the Spirit — and who even in this most materialistic age really doubts it—then the book is supreme and must always remain supreme. Not to read it, not to encourage our children to read it because it is an ancient book, is simply to make a fetish of our modern knowledge and to turn away from the best and highest things, which are ageless. The Bible is actually in an astonishing way up-to-date, for it adapts itself to the life and experience of every age in a practical, not a literary or theological manner only. It is impossible to read one of the great

newspapers or magazines without finding illustrations and adaptations from the Bible. If the Bible is not so often quoted in the speeches of Congress as in the days of Webster and Calhoun, nor in Parliament as frequently as in the days of Gladstone and Bright although Mr. Lloyd George frequently makes use of the Bible, it may be the fault of Congress and Parliament, not the fault of the Bible. Modern authors use the Bible with nearly as much frequency as those of the earlier generations. The power of the Bible in human life has never waned. It is as vivid and potent as ever.

2. The other misconception is that the Bible is not a "man's book"—a book perhaps for women and children, but not for robust manhood. Nothing could be farther from the truth. It is full of heroism, of manhood at its best and its worst, for it tells the absolute truth of its heroes from cover to cover. It is an "out-of-doors" book, a book of life which was lived in the open, a book to be read in the open. It was a part of the "pig-skin" library which Theodore Roosevelt carried into the African jungle. It has been read by really strong and great men, under the Arctic night, on shipboard, and on the field of battle. Its great characters were pioneers and leaders: Abraham; Isaac; Jacob; Joseph; Moses, one of the greatest figures of history; Joshua, one of the greatest military leaders of history; Saul; David. Surely, these were no weaklings. They were robust, vigorous, heroic figures. And the prophets! What a group of glorious men of all types: farmers, shepherds, men of the city, all entering into the actual life of their day with commanding vigor and influence, all divinely inspired, leading the advancing columns of humanity with the warrior's heroism, but not one of them wearing a sword, nor striking a blow, the sword of the Spirit their only weapon, Captains of the Prince of Peace centuries before his day!

The books of Proverbs and Ecclesiasticus are especially men's books. Read them over with your sons. They are full of that peculiar wisdom which was characteristic of our Benjamin Franklin. Kindly, humorous at times, they are full of that wisdom in which it would be well for any modern boy to be versed.

The New Testament is a "man's book." The two principal figures, Jesus and Paul, are the great heroes of the race, yet neither of them ever lifted a weapon in combat. Would it not be well for every modern man to study their lives and their methods? We boast a great deal of our wisdom and our achievements and yet is

MADONNA AND CHILD

By Francia (Francesco Raibolini, 1450–1518)
In the Church of San Giacomo Maggiore, Bologna, Italy
Photograph by Alinari Brothers, Florence, Italy

THIS is one of the finest of the pictures of Francia. The face of the mother resembles that in the picture by the same artist in the Municipal Gallery. The figures of the attendant angels are particularly charming, and the saints, Sebastian, the martyr, on the right, and St. George, on the left, are remarkable for their spirituality. The little attendants at the foot of the throne are playing on strange mediæval instruments.

any one satisfied? Do we not make ghastly and terrible failures? Is a civilization which sacrificed seven millions of its finest men in the attempt to settle international disputes in a position to criticize the Bible or to call the teachings of Jesus obsolete? Would it not be well to study the methods of Jesus in order really to give them a trial? There could be no more interesting and valuable study for the men of our day.

THE "PRACTICAL VALUE" OF THE BIBLE

The following editorial from the *Chicago Evening Post* is reproduced here for two reasons: first, because it is a fine use of Biblical material to enforce a great lesson needed in all ages; and second, because it shows that the Bible is, in the words of the writer, the "most up-to-date book in the world." It is not, as so many profess to believe, an inaccurate, antiquated, obsolete document. It is full of life and vitality, an inspired message which any age neglects at its peril. It is not a book filled with weak sentimentality, it is the most precious, the most powerful instrument which God has used and is still using for the salvation of the race. This editorial illustrates also the practical value of a full and accurate knowledge of the Bible to men of affairs. The prophets may be difficult reading, but it is very much worth while to master the difficulties and come into possession of this precious heritage of humanity.

The editorial is used by the kind permission of the *Chicago Evening Post.*

A SHEPHERD'S WARNING

About 2,500 years ago, in a little village a few miles south of Jerusalem, a shepherd tended his flocks of sheep and goats and did a small business in the cultivation and sale of figs. Amos of Tekoa was a meditative shepherd. He had much time to think while his flocks were grazing, and he employed it seriously. Now and again he would take the marketable animals to Jerusalem or northern Bethel, where he would meet the traders and hear the gossip of the city and the rumors from the great world beyond.

He was an observant man, and he noticed the manner of life of the city people, the rich and the officeholders, the judges and the rulers. He pieced together the stories that came to his ears, the talk of the streets and the tales of travelers.

Israel was prosperous, with a topheavy prosperity. It had a wealthy, luxury-loving, pleasure-chasing upper class, and a mass of exploited and oppressed people. Its accumulated riches were a temptation to predatory nations. Men whom he met casually, and who had been beyond the confines of Israel, told him of the increasing power of Assyria and its sweep westward, conquering and despoiling.

Home again in Tekoa, stretched on his back near his folded flocks, his vision lost in the immensity of the starry sky, he pondered these things in his heart.

Israel was in danger, and her chief danger lay in the indifference and corruption which prevailed among those who should be her leaders and protectors. If the Assyrian came down upon her she would be unready, her morale at low ebb, her people helpless in dependence upon men who were pursuing self-interest and bartering justice. There was no hope for her, he thought, unless she could be aroused to make clean her life and to turn back to that faith in God which impels to righteousness. He was an inconspicuous and uninfluential shepherd, but he saw what others did not see, and he felt that he must speak, even though none listened.

So when next he went to the city he lifted his voice in the market place and cried the things that were in his heart.

"The lion has roared; who does not fear?" was his dramatic appeal for attention. The roar of the Assyrian lion could be heard with low menace in the east.

As men gathered about him, wondering, amused at his uncouth speech, he struck home to the evils in his land:

> "Alas for those who are careless in Zion,
> And overconfident on the mountain of Samaria!
> Men of prominence in the first of the nations
> To whom the people of Israel resort!
> They who would postpone the day of calamity,
> And yet have instituted a rule of violence."

Then, warming to his theme, he denounced the idle and indifferent luxury of the nation:

> "They who lie on ivory couches,
> And sprawl upon their divans;
> Who eat lambs from the flock,
> And calves from out the stall;
> They drawl to the sound of the lyre . . .
> They drink bowlfuls of wine . . .
> But they do not grieve over the ruin of Joseph!"

He looked toward the city gate, where the judges sat, and exclaimed:

> "Woe to those who turn judgment to wormwood,
> And cast righteousness to the ground;
> Who hate him that reproves in the gate,
> And abhor one who speaks uprightly . . .
> How great are your sins—
> You persecutors of the righteous, takers of bribes!"

Disaster threatens, he declared, because of these things; defeat and captivity, "Because they sell the righteous for money, and the needy for a pair of shoes; they trample on the head of the poor, and turn aside the way of the humble."

It was not a popular message. It never is. But the world has not ceased to need it. Modern civilization is menaced by the same evils which brought overthrow to Israel. The Bible is the most up-to-date book in the world. We could silence all our modern prophets, and find in its pages the very warnings and exhortations which must be heeded if we are to be saved. Had the nations listened to the cry of Amos, the Tekoa herdsman, there would have been no European war. The sins he denounces are the sins we still cherish. They will lead inevitably to another such judgment if the world does not turn from them.

The main purpose of the Bible is, of course, spiritual; it nourishes and sustains the life of the soul; but the world is beginning to recognize that all life is one, that all life should be a development of the spirit, that most of the failures of life result from an attempt to draw a hard and fast line between the concerns of the soul and those of life as a whole. The Bible is of the greatest value in developing life as a whole. Some of these uses may perhaps be regarded as by-products, but none the less valuable on that account.

The modern youth is often skeptical as to the actual value of the Bible from what he calls the practical standpoint. It is beautiful as literature — yes, if you care for that — but it can have no importance for actual life, no bearing upon success in trade or in the professions.

Let us suppose that a boy is interested in advertising, one of the most important and remunerative of business fields. How could a knowledge of the Bible be of any possible practical advantage in this peculiarly modern profession? An influential newspaper of the East recently wished to advertise itself as an advertising medium to the business-men of the West in a great western newspaper. The half-page advertisement was headed in bold type, "And some seed fell upon good ground." In preparing the copy for this important advertisement the writer went to the New Testament for a phrase which should be strong, familiar, and suggestive. This is by no means an isolated case. The most original and successful writers of advertising copy are constantly going to the Bible for phrases of dramatic force upon which to build their appeal to modern life. The Bible is full of such material, valuable because it embodies a wisdom, a knowledge of human nature which never grows old, so universal that the most successful writers of advertisements recognize it as furnishing the most effective appeal to the people whom they wish to reach.

In politics and in public life the most effective speakers are constantly using the Biblical phraseology even when they are not making direct Biblical quotations. The vital thing which we call "style" in speech or writing comes through the assimilation of the literature of the past taken up into the mind and by a mysterious process made our own. Just as food taken up by the arterial stream nourishes the body, so the great thoughts of the past taken up into the arterial stream of thought become, with the original element added by the mind, a new creation. There is no literature so potent

in this process as the Bible. The Gettysburg Address of Lincoln is an example of this process. It is itself a work of genius, fresh as a new coin from the mint, but its phraseology is Biblical. It is what it is because the mind of Abraham Lincoln was saturated with the Bible, because he read it until its style had become his style and its great thoughts an indivisible part of his own great nature. No one then who uses the spoken or written word for any public purpose can hope for the largest success without a knowledge of the Bible. Such knowledge is of value not only to the statesman, but to the lawyer, the writer, the salesman.

"How about the business man?" the boy, still skeptical, may say. "I am going into business. I have an ambition to be a successful merchant, a contractor, an engineer. I can see how a knowledge of mathematics, of chemistry, of mechanics, may help me; I do not see how the Bible can be of any practical advantage." The successful pursuit of any calling depends upon personality, upon character. The Bible is the best book in the world to develop character, to make a strong and effective personality. Trade and science are not material wholly; they are profoundly spiritual as well; and the most successful men of the future in these fields will be the men who are not small traders in commodities merely, but merchants in the old sense, merchant princes, men of vision and power. For such men the Bible is an indispensable book.

The influence of the Bible upon the success of men and women to-day in every walk of life is demonstrated by the fact that the men and women of exceptional power and influence in all fields are diligent, devout students of the Bible. Theodore Roosevelt, whose close study of the Bible more than anything else influenced his life and language, said: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

We commend to every young man and woman preparing for life's work the following remarkable words of Dr. William Lyon Phelps, Professor of English Language and Literature, Yale University:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

III. Definite Courses for Young People of High School Age

A. A General Course

One difficulty in reading the Bible in the ordinary editions is the fact that there are no divisions according to the logical and historical development of its great literature. The books are not arranged in any sequence but simply as they happened to be placed in the old Hebrew division of manuscripts or rolls. The Biblical material is arranged in The Book of Life under the following general divisions: 1. Stories of Ancient Days, 2:1–29. 2. The Patriarchal Age, 2:33–113. 3. The Story of Moses—Days of Bondage in Egypt, 2:167. 4. In the Wilderness, 2:211. 5. The Conquest of Canaan, 2:333. 6. The Age of the Judges, 2:377. 7. The United Kingdom — The Great Kings, 3:1–206. 8. The Lesser Kings—of the North, 3:333, and the South, 3:213. 9. The Maccabees, 3:440. 10. The Prophets, Vol. 4. 11. The Exile, 3:433. 12. The Poetry of the Bible, Vol. 5. 13. The Life of the Master, Vol. 6. 14. The Beginnings of the New Faith, 6:393. 15. The Life of Paul, 7:1–123. 16. The Epistles, 7:133–347, and the Revelation, 7:425–467.

It is suggested that an important episode from each section be taken as a short home course for parents and young people of high school age, to give a general idea of the great sweep of the Bible history. Read then consecutively the following selections:

1. The Creation, 2:3. 2. The Story of Joseph, 2:103. 3. The Call to Moses, 2:169, or the Plagues, 2:185. 4. The Golden Calf, 2:232. 5. The Fall of Jericho, 2:337. 6. The Story of Gideon, 2:393. 7. David and Goliath, 3:29. 8. The Reign of Hezekiah, 3:267. 9. The Battle with the Elephants, 3:463. 10. Isaiah, 4:52. 11. Nehemiah, 4:479. 12. Psalms 1, 7, 14, 19, 23, 27, 40, 42, 48, 51, 90, 91, 92, 93, 99, 145, 146, 147, all in Vol. 5. 13. The Nativity, 6:13. 14. The Martyrdom of Stephen, 6:411. 15. The Call of Paul, 7:1–15. 16. The Epistle to the Ephesians, 7:263. These are single selections for the most part, and there would, of course, be great advantage in reading two or more from each division, keeping, however, the progress of the history back of each section in mind. Most of these selections could be read in half an hour, and the whole course should

not require many months, even if only one hour a week should be given to it, but there are few people who cannot, if they try, find more than an hour a week, for the greatest of all literature.

Many people have a curious misconception with respect to the length of time it takes to read the Bible, as compared with secular reading. A story in a recent popular magazine contains 13,000 words. The entire Book of Judges contains no more than 16,000; the Book of John, about 20,000; the Epistle to the Romans, 11,000. We find no difficulty in reading several magazine stories at a sitting. We would never dream of reading a magazine story at the rate of a page a day; why should we read the Bible in that way? How can we expect to know the Bible unless we give it fair and consecutive study? This study will give an idea of the great sweep and onward movement of Old Testament history.

Think of the vast reaches of human life which the Bible history traverses. It begins with the creation, daring in that sublime poetic flight to lift the veil from the councils of God when he began to make history, when he framed the worlds by his creative touch. It gives us brief glimpses of vast upheavals of life in prehistoric times, titanic figures of men moving in the shadows. It carries us through the patriarchal age in the series of stories which have still the charm of personal utterance. The stream broadens; it is no longer a tiny rill of individual life. Israel is a nation in bondage. Now begins the constructive period, from the flight from slavery and the long tutelage in the desert, to the occupation of Palestine. Israel is successively a theocracy, a kingdom, an empire. It is rent by rebellion, the North against the South. It is overwhelmed by the waves of invasion. It comes back from captivity, but only as a remnant. The voices of the prophets sound through the desolate years, God calling to his recreant people; those great souls catching broken gleams of radiant truth, feeling after God if haply they might find him, waiting and longing for a fuller word of God, until the angel voices sing their hosannas and the star shines clear in Bethlehem's skies.

Look for this characteristic and point this out to the young student. He will quickly begin to discover the vital and dramatic interest which lies hidden in the pages of the Bible. After this general course is followed, fill in the details which are left out of the picture.

B. Contacts of the Bible with the Ancient Empires

The history of the Hebrew people is one of the most interesting and important in the world, and yet the best school histories dismiss it with a few paragraphs or pages.

The high school student is studying in his ancient history about the great empires of the world: Phœnicia, Assyria, Babylonia, Persia, Greece, Egypt, Rome. The Bible narrative makes contact with all these empires of the past. Joseph becomes prime minister of a great nation which is still one of the most interesting countries in the world. For hundreds of years, Israel was fighting the great empires of Assyria and Babylonia. The voyage of Paul took him over waters which the great heroes sailed, Jason and Ulysses; where the great battles of Marathon and Salamis were fought; past that peninsula of Gallipoli which saw such terrible fighting between the Australians and the Turks in the World War. He visited the great classic cities of Athens, Ephesus, and Corinth. He came up the Appian Way to Rome, where he lived in the city of the Cæsars for more than two years. This should be a most interesting study for father and mother and the children of high school age. It might be mapped out in this way for a winter's course:

1. Egypt. Look up the references in the index. It will be found that Egypt had constant contact with Israel not only in the days of bondage, but on until Joseph and Mary took the little Child Jesus down to the old land of oppression to escape the danger of a cruel king.

2. Assyria, Babylonia, Persia. There were constant connections through the days of the lesser kings and the exile.

3. Greece. This can be made a most interesting study because much of Paul's activity was in the territory of the old Greek states, at this time subject, of course, to Rome. Bury's History of Greece may be referred to as a very accurate short history of the Greek states and their cities.

4. Rome. The development of Christianity became a struggle with the Roman Empire. The Gospels and the Epistles are full of references to the cities and customs and government of the great empire. See introductions to the Life of Paul and the Epistles.

The pictures in The Book of Life have been selected with special reference to such study: the wonderful series from the Metropolitan Museum, showing the life of an Egyptian Steward of

Pharaoh and his servants at about the time of Joseph; the pictures of the Assyrian king, Nasir-banipal, and his army from the bas-reliefs in the British Museum; and the illustrations of the places mentioned in the journeys of Paul. The great cities of the old world, Rome, Athens, Corinth, and their civilizations will interest any boy or girl who is taking a high school course. These pictures will be found as follows:

Egypt; see 1:104, 106, 110, 114, 115, 117, 120, 122; 2:107, 110, 113, 117, 119, 121, 123, 126, 128, 129, 130, 132, 136, 137, 139, 140, 142, 144, 148, 152, 164, 168, 176, 180, 183, 196, 197, 213; 3:162; 4:292, 298, 299.

Assyria; 3:268, 274, 304, 314, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 404, 407; 4:113, 118, 122, 126, 210, 212, 213, 358, 366.

Greece; 2:432; 7:44, 48, 52, 53, 57, 59, 62, 63, 64, 65, 184, 185, 200, 218, 222, 246, 250, 254, 294, 320, 330, 334, 344.

Rome; 1:384; 6:392, 416, 420, 424, 436, 444, 448, 452; 7:114, 126, 142, 150, 172, 174, 178, 272, 290, 320.

C. The Prophets

Many boys and girls are interested and all ought to be interested in politics, economics, debating, the science of government. The prophecies of the Old Testament furnish a wonderful study in these subjects. This course may be better fitted to adult classes than to the average high school student, though it would be most profitable if presented well to a class of bright young people. The prophets of the Old Testament were statesmen, patriots, preachers of righteousness. No portion of the Bible is more valuable for the formation of an effective style for public speaking. Former President Roosevelt was an ardent student of the prophets, especially of Micah. This part of the Bible has never been adequately treated in the Sunday school lessons, because of its difficulties for young students, very greatly to the loss of those who have thus missed one of the most valuable parts of the Bible. The parent who wishes to guide the boy or girl in the study of the prophets would do well to take this course. It would be idle to say that this material is as easy or as pleasant reading as other parts of the Bible, but no portion is more worth while.

In taking up this study the general historical and social background must be understood.

1. The political situation. Israel was surrounded by hostile and jealous and powerful nations, the division of the kingdom being a constant weakness; both kingdoms were making alliances with the other nations, but never becoming strong enough to win any substantial success; in each nation were a "peace party" and a "war party," the one not so much opposed to war as to alliances with other nations, the other hoping, by such alliances with one or another nation, to gain success against its foes.

2. The social situation. In both kingdoms the increase of wealth brought with it social problems not unlike those of the present time. The rich oppressed the poor; there were startling contrasts, some people living in palaces of hewn stone and ivory, others miserably existing in a poverty more grinding and oppressive than anything we know; slavery was an established institution; no agencies existed for relieving sickness or misfortune.

3. Religious life. The people alternated between the worship of Jehovah and that of various heathen gods, but the worship of Jehovah was often not sincere. There was either indifference or an ostentatious worship with no heart in it. This is the background which the student must have for a study of the prophets. See, also, introductions to the prophets, Vol. 4.

Into the midst of this life came the prophets, preaching with impassioned earnestness of righteousness and judgment, denouncing impartially the wickedness of Israel and of other nations, urging the people to return to God.

It must be remembered that the prophets are difficult reading because their sermons or speeches, spoken in some instances over a long period of time, covering several turbulent reigns, were for the most part originally spoken, not written, and were preserved at a later time, together with additions, perhaps, of other material from the same period. That is why the prophetical writings seem sometimes confused and difficult to understand. Making allowances for all this, the books of the prophets contain utterances which are full of splendor and power. They should be read by every young person for the formative value of their lofty style, and for their inspiring-power of utterance upon religious and social questions. The old problems are with us still, the old questions of right and wrong, of wealth

and poverty, of righteousness and injustice; upon these questions the Hebrew prophets speak with authority.

For consecutive study the prophets may be grouped as follows:

Early Prophets: the great prophets of about the Eighth Century B.C.

Amos, Hosea, Isaiah, Micah.

At the close of this Period:

Jeremiah, Zephaniah, Nahum, Habakkuk.

During the Exile:

Ezekiel.

After the Exile:

Haggai, Zechariah, Obadiah, Malachi, Joel.

Jonah and Daniel are included among the prophets, but they belong to a different class of literature and should be studied separately. Relatively the most important of the prophets are Isaiah, Jeremiah, Amos, Micah, Hosea.

For a short course designed to give the reader an idea of the power and ethical value of the prophets, the following may be recommended:

Isaiah, Amos, Micah, Hosea, entire; see Vol. 4.
Jeremiah, chapters 1, 2, 36–43; see 4:226–232, 275–299.
Ezekiel, chapters 1, 3, 27; see 4:311–317, 342–346.

The other prophecies are short and may be read to complete the course, though they are of relatively less importance.

D. Biographical Study

The study of great characters is usually interesting to young people and the Bible is a great picture gallery of characters, men and women interesting because of their strength and because of their weakness. A course in the great heroes of the Bible should include one or more representative character from each period: Noah, see 2:22; Abraham or Jacob, see 2:35, 78; Moses, see 2:169; Joshua, see 2:335; Gideon, see 2:393; David and Jonathan, see 3:38; Hezekiah or Elijah, see 3:267 and 3:349; Isaiah, see 4:52; Nehemiah, see 4:455; Jesus and Peter, see Vol. 6; Paul, see Vol. 7. Little biographies might be written by the student. He is being constantly required in high school English courses to write character-sketches. Most teachers in public schools would be

glad to encourage the use of Bible characters for this purpose. The sketch may be both narrative and descriptive, including: 1. Early years and training; 2. Call to service; 3. Service rendered; 4. Points of weakness and of strength with definite incidents for proof; 5. Final estimate of character.

Comparisons between men of the same or of different periods are valuable, as Abraham with Moses, see 2:35 and 2:169; Joshua with Gideon, see 2:335 and 3:393; Moses with Samuel, see 2:169, 2:440 and 3:16; David with Saul, see 3:29–154 and 2:460–3:25; Elijah with Elisha, see 3:348 and 3:382.

An interesting exercise for students is a review of the great periods through the writing of imaginary letters or descriptions from different points of view; as a description of the fight between David and Goliath as seen by an Israelitish soldier, and a Philistine soldier, see 3:29–35; a letter from a very old man who remembers the days of the Judges to a friend in Egypt, describing the condition of affairs at the height of David's power, see 3:76–154; a letter of an Egyptian traveler who visits Jerusalem in Solomon's time, see 3:196–200; an account of the voyage of a ship of Solomon's navy to the Far East; letters from the witnesses of the revolt at Shechem, one from the northern and one from the southern viewpoint and sent to a mutual friend in Egypt, see Vol. 3; an account of the appearance of Elijah at the court of Ahab, first, from the standpoint of a courtier of Ahab, second, from that of a secret supporter of Jehovah. Collect the notices of the contact of Elijah and Elisha with the life of the common people and try to construct a picture of it. An account of the appearance of Amos at Bethel might be written by Amaziah, the priest; see Vol. 4. Write the account of the rebellion of the Southern Kingdom against Assyria, first, from the standpoint of a man of the patriotic party, second, from that of a member of the peace-party; see 3:215–219.

E. The Life of Jesus

This period offers almost unlimited opportunities for home-study. The fact that this period is so often studied in Sunday school should not obscure the advantages of home-study. In Vol. 6 will be found a life of Jesus in chronological development from the gospels of Matthew, Mark, and Luke, and a separate account from John. The life of Jesus may be studied:

1. As Biography:

a. The Main Events of His Life; see index, and contents 6:41.

b. His Appearances and Manner of Life and Teaching; see Vol. 6, introductions.

c. His Habits of Thought: Quickness, Sympathy, Imagination, Use of Figures of Speech, Nature, Birds, Beasts, etc.; see 6:41.

d. His Intimate Knowledge of Human Life and Experience; see 6:41.

2. From the Standpoint of His Teaching,—What Jesus Taught About God:

a. The Nearness of God; Matt. 6:26; see 6:85.

b. God's Knowledge and Power; Matt. 25; see 6:198.

c. The Love of God for Men; John 3:16; see 6:258.

d. How May We Find God?—Luke 11:9; see 6:144.

e. Parables of the Love of God and the Finding of God; Luke 15; see 6:155–159.

f. Faith in God; Mark 11:22; see 6:182.

g. Prayer; Matt. 6:5; see 6:83. Take up also Jesus' Teaching upon Sin, Sacrifice, Service; Luke 19:10, see 6:174; Matt. 25:31–46, see 6:200; John 13:5, see 6:320.

3. From the Standpoint of His Human Relations,—Jesus in His Relation to Men:

a. His Own Home; Luke 4; see 6:59.

b. His Disciples; Luke 5:1–11; see 6:58.

c. His Friends Outside His Immediate Circle; Luke 19; see 6:173.

d. The Rich; Matt. 19; see 6:169.

e. The Poor; Mark 12:43; see 6:194.

f. Rulers; John 3:1; see 6:257.

g. Men and Women in Trouble; Mark 1; see 6:63.

h. His Enemies; Matt. 6:12; see 6:80.

i. The Value of the Soul; Matt. 10:31; see 6:119.

4. A separate and very interesting study may be made of the parables, see index, studied

a. Simply as stories.

b. For the meaning of each.

c. For the wide range of characters.

d. For the characters and the background of the stories.

5. A careful study might be made of the last week of Jesus' life which is given in such detail: The Last Supper, see 6:319; The Trial, see 6:212; The Crucifixion, see 6:220; The Resurrection, see 6:231.

F. The Early Church

This period is especially interesting to young people, because of the contact with modern, or the beginning of modern, times, and the fascinating nature of the life and adventures of the Apostle Paul.

Such a study may begin with a survey of the ancient religion of Greece and Rome which was superseded by Christianity:

1. Its Strength:
   a. Its Ancient Traditions Extending over Thousands of Years.
   b. Its Glory of Art, Architecture, Literature, and Ceremonial:
      1. The Great Periclean Age of Art in Athens.
      2. Its Shrines at Delphi, Eleusis, Ephesus.
      3. Its Magnificent Temples in Every Land.
      4. Its Games at Olympus, Delphi, Corinth.
      5. Its Ceremonials at Eleusis, Delphi.
      6. Its Great Characters, Plato, Socrates.

      See Introductions, Vol. 7.

      For Classic Art; Temples: 1:432; 7:218, 222, 246, 250, 254, 294, 320, 330, 334, 344.

      Sculpture: 7:78, 309.

2. Its weakness:
   a. Polytheism.
   b. Slavery.
   c. Small Sense of Truth.
   d. Low Standards of Morality.
   e. Little Sympathy with Suffering.
   f. Its Fear of Death.
   g. Its Treatment of the Poor.
   h. Cruelty to Inferiors.

Note: This does not apply to the noblest minds of Greece like Socrates and Plato, who very nearly approached the Christian ideals of thought.

For the defects of the people of the classic age see the Gospels, but especially the introductions to the Epistles in Vol. 7.

The Beginnings of the Christian faith may then be studied:

1. Its Strength as compared with Paganism; Gospels and Epistles.
2. Its Teachings concerning the Defects of Paganism.
   a. Monotheism; Acts 17:17–31; see 7:57–60.
   b. Freedom; Philemon, 7:342.
   c. High Sense of Truth; see Acts 5:1–5; see 6:405.
   d. High Standards of Morality; see all the Epistles, Vol. 7.
   e. Little Sympathy with Suffering; see Gospels, Vol. 6.
   f. No Fear of Death; I Cor. 15; see 7:211.
   g. Kind Treatment of the Poor; James 2; see 7:381.
   h. Kindness to Inferiors; Philemon; see 7:342.
3. The Character of the First Converts; Acts; see 7:11–123.
4. The Beginnings of Persecution; 6:422.
5. The Work of Peter; 6:430.
6. The Expansion of the Mission of the Church, with Recognition of the two Parties for and against Expansion; 7:1–120.

G. The Life of Paul

1. His Boyhood and Education; 7:1.
2. His Persecution of the Church and His Conversion; 7:11.
3. His Preparation for His Work; 7:16.
4. The First Missionary Journey; 7:21–30.
5. The Controversy in the Church; 7:30.
6. The Second Missionary Journey; 7:35–69.
7. The Third Missionary Journey; 7:69.
8. His Arrest at Jerusalem; 7:82.
9. His Trial at Jerusalem and Cæsarea; 7:90–105.
10. His Journey to Rome; 7:119.
11. His Residence at Rome; 7:120.
12. His Death; 7:120.

Other topics of interest in connection with Paul are:

1. Paul and the Jews; Vol. 7.
2. Paul and the Gentiles; Vol. 7.
3. Paul's Friends; Vol. 7.
4. The Cities which Paul visited; Vol. 7.

5. Paul's Voyages; Life and Letters, Vol. 7.
6. Paul and the Roman Empire; Life and Letters, Vol. 7.

The Epistles of Paul furnish a great study in themselves. Young people will not be so much interested in the theology, (that will perhaps come later) as in the manner of writing the letters, the cities, and the people who called them out.

IV. Bible Study for Adults.

There is much talk about the neglect of the Bible in the training of children, but this neglect by adults is no less common and no less serious. There are certain portions of the Bible that are expressly adapted to the reading and study of the adult mind. Some passages cannot be understood and appreciated until the soul has passed through some of the great experiences of life. A writer in the *New York World* says: "A newspaper associate of ours had read not a single line (of the Bible) until he happened to be in Europe at the time of the Passion Play. Although a bad Christian, he was an excellent reporter and so he read the four Gospels in order to equip himself for his task. He happens to be the only person in the office who talks about the Bible. He went quite mad about it and after reading the New Testament he turned back to the beginning to see how it all started." A great many people would be "quite mad about the Bible" if they were not in some way prejudiced against it, if they would only take time to read it. There is a charm about the Bible, a discovery of hidden beauty, a revelation of human character which can be fully appreciated only by the mature mind. For such people may be recommended The Life of Jesus, Vol. 6; The Life of Paul and The Epistles, Vol. 7; The Prophets, Vol. 4; The Poetry of The Bible, Vol. 5; The Book of Job, Vol. 5; The Psalms, Vol. 5. The Book of Job is one of the greatest masterpieces of literature, but it is a book which can be fully appreciated only after some experience of human life.

V. The Bible in the Sunday School.

The Sunday school teacher is one of the most faithful and useful members of the community, but the Sunday school teacher who confines herself to the questions and answers of the Sunday school lessons is falling very far short of her duty with respect to the teaching of the Bible. All conscientious teachers know this and yet, what

can they do? The time is short, and while the lessons are admirable, they often seem to the child dull and formal — too much like the task at school. What is needed is a fresh point of view. We must always remember that the Bible originally was life, and not only life but life at its most intense and dramatic moments. Jesus was an out-of-doors man. Jesus' teaching for the most part with very few exceptions indeed, was out of doors, with the flashing waters of the lake, the eternal hills, the birds, the flowers, the daily human life of the people for a background. The Bible as it stands is literature. It is a book, and children often feel that they have enough of books at school. In order to gain the attention of the child, to interest him vitally, we must restore the background of life. This is what The Book of Life by pictures, by various suggestions for arousing interest, aims to do. How may the teacher use The Book of Life as an aid to Bible study?

1. In the Class-Room. The most simple and obvious way is to take it to the class and use its splendid pictures and its attractive text to illustrate the lesson. Have the text read, not as a short extract of a few verses of the quarterly, not in a fine print Bible, but in full, in the attractive print of The Book of Life. Almost every lesson will be found to have not one but many pictures which can be shown. Learn how to interpret the pictures and how to impart that knowledge. For the Primary and Junior Departments, Volume 1 will be found especially useful. Here will be found stories which even the younger children may read for themselves and a great wealth of pictures to arouse their interest. Practical suggestions in telling stories and long lists of stories which may be told will be found at 8:19.

2. Supplementary Reading. All public schools now use attractive books of supplementary reading. The Book of Life may be used for the purpose. When the lesson drags, perhaps toward the close of the hour, ten minutes of wisely chosen reading from The Book of Life by the members of the class will arouse new interest.

3. Dramatic Representations. This method of illustrating the Bible life and times is becoming more and more a useful method. Special suggestions will be found at 8:47.

4. Unexplored Regions of the Bible. For older classes, the study of a book which has perhaps never been touched in the standard lessons will be found very helpful. The Book of Life is very rich in material for such study. See suggestions for home study for young

people of high school age, 8:181, and introductions to "The Prophets," "The Epistles," "The Life of Paul."

5. Coöperation with the Home. One great difficulty with Sunday school teachers is lack of sympathy and coöperation in the home. The Sunday school teacher sometimes feels that the home cheerfully shifts the burden of all responsibility to the Sunday school. The mother feels that the teacher is indifferent to the home. The object of the Sunday school is to teach the Bible and to develop character. Here plainly is the point of contact: — The Bible, the precious book, knowledge of which both home and school earnestly desire the child to possess. Through the suggestions for home study and supplementary study to be found in the "Bible Educator," parent and teacher may find a common ground of interest, conference and mutual service. What is the problem of the home with respect to this study of the Bible and character building? This the teacher should know. What are the difficulties and problems of the teacher? This the mother should know. Here is a large opportunity for new acquaintanceship and larger success in dealing with these great problems. The editors feel that an intelligent study and comprehension of the problem of the Bible as related to the child and the home will go far toward solving not only problems of the home but of society and the nations as well.

6. The Bible in Current Literature. One of the most valuable methods of enforcing the practical value of the Bible in actual life is the making of lists of quotations from the reading of newspapers and magazines. A special course of study for Sunday school and public school teachers will be found at 8:290.

VI. The Bible in the Public and Private School.

In all public schools the study of Greek and Latin and the mythologies of classic countries may be studied with perfect freedom. In some states the use of the Bible, the greatest literature of the world, translated into the most majestic and beautiful English, is prohibited! This is a very short-sighted policy. All the great souls of the English-speaking race have been nurtured on the Bible; yet American children must be deprived of its precious and potent influence. This throws a greater responsibility upon the home and the school. In some states the Bible may be read by the teacher without comment; the arrangement of The Book of Life makes it most available for such

a purpose. There is no law against the inclusion of the Bible in any school library. Every such library should possess the Bible in its most attractive and readable form for reference and private reading. The teacher may profitably direct such reading. The telling of simple Bible stories and little dramatic representations are permitted in many public schools. If there is any objection to the use of the school building for such purposes, it will be very easy to secure the use of a house, a public hall, or a church. Public school teachers in small towns and country districts will find such material an inexhaustible resource. It will be remembered that the majority of the men and women of influence and power in America have come from the small towns and the country districts, and most of them have been familiar with the Bible.

If the influence of the best and greatest souls in our nation is to continue, the knowledge of the Bible must continue. In the old days men like Lincoln read the Bible through sheer force of will, without guidance, but the number of men of the Lincoln type may be increased and their service to the nation stimulated and enlarged by the direction and encouragement of the teacher. For this purpose the teacher will find The Book of Life most admirably adapted. The suggestions made in the chapters on "Bible Stories and How to Tell Them," "Biblical Dramas and Pageants," "The Bible and Religious Art" and "The Bible in English and American Literature" are of special value. The course of study at 8:290 is intended for public school teachers as well as Sunday school teachers.

Leisure Hours with the Bible

THE Bible is not a book so far from common life that it has no place in the leisure hour. In the home, simple ways of making the Bible familiar should be welcome. "Familiarity breeds contempt" only when true nobility is lacking. We expect the familiarity of family life to result in love, not in contempt. The Bible may be trusted to win its way by its nobility of language, its loftiness of thought, and its appeal to the religious needs of the human soul. It should not be made the subject of unseemly jestings, but reverent treatment is compatible with familiar knowledge.

There is great gain in a familiar knowledge of the Bible. It is worth much to a young person to know it so well that he moves at ease along its paths. He knows its great characters as friends, he is at home in its cities, the names of tribes are familiar, and mountains and valleys have their proper associations in his mind. A large part of what makes the Bible uninteresting to many a reader is to him only an element of greater interest. To expect the stranger in the Bible to find an immediate interest in its stories is like expecting the average American to be fascinated with an intimate story of life in central Tibet. Such a thing may happen, but it is not to be expected. The person who has been brought up to familiarity with the Bible finds its stories like the tales of his native village. Every name of person and place bears with it a wealth of association.

Now such a familiarity, if it is to be attractive, must come from choice, not from compulsion; it must be won in pleasure, not in grim requirement. For this reason the pleasure of leisure hours may profitably be found with the Bible. Rainy days, long Sunday afternoons, the early evening, times of quiet for various reasons, may all be used for gaining a little further knowledge of the Bible.

Then comes the problem of how this familiarity may be gained. The adult may do it by reading. On the lowest ground of estimation it is the world's greatest classic. Why not read it?

For children, the knowledge must be made attractive. They ought to be encouraged to read the Bible, but there are also other

ways of coming to know it. Children love to do things together; why not use devices by which they can learn about the Bible together? Bible games have a place in any household of children.

In the following pages a few simple ways of using the leisure hour are suggested. They are adapted to persons of different ages and varying familiarity with the Bible. Many of them have been the "Sunday occupations" of families, changing as the ages of the children change. They are not an exhaustive list, but only suggestive of the possibilities of the use of the Bible. Parents and children will be able to devise many variations and new plans.

BUILDING VERSES

Here are some Bible verses to learn.

We will not learn them all at once. We will learn a part of each verse at a time.

The first part of each verse is short and easy. Very little children can learn that, if they try to learn nothing more.

The next part of the verse makes it a little longer. The larger children can soon learn to add that to the easy first part.

Sometimes there is a third part, and those who learn the first two can then add this.

So here is a sort of Bible game. We will call it Building Verses.

I. Here is an easy one to begin with:

1. "We love God."

That is so easy that all the little children can learn it. It is as easy as to say, "We love father," or "We love mother."

Why do we love mother? Here is one of the great secrets, which some people never learn till they grow up, but which you can learn right now. We love mother because mother first loved us.

Now we are ready to build our verse. We build it on the question about God. Why do we love God?

2. "We love God because he first loved us."—I John 4:19. See 7:410.

II. The first and easy part of the next verse starts from the last part of the verse we just learned.

1. "God so loved the world."

That means that God loved you and me and everybody.

What did God do for the world to show his love?

Your mother loves you. What are some of the things she does to show her love?

The second part of the verse tells what God did to show his love.

2. "God so loved the world that he gave his only begotten Son."

This verse has a third part, to tell why he gave his Son.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."— John 3:16. See 6:258.

III. Here is another easy verse for the little children.

1. "The Lord is my shepherd."

The shepherd looks after his sheep with great care. He takes them to pasture and leads them to the brook, where they can drink. If any little lambs are weak, he helps them, and even carries them in his arms if they are not able to walk. God cares for us as a kind shepherd cares for his sheep.

The second part tells what happens when the good shepherd takes care of his sheep.

2. "The Lord is my shepherd: I shall not want."—Psalms 23:1. See 5:46.

IV. Here is another shepherd verse. It is what Jesus said.

1. "I am the good shepherd."

In the East a shepherd knew his flock. Every sheep had its name; one might be Blacky, and one, Whitenose, and this little lamb, Friskie, and that, Longlegs. The sheep knew their shepherd, too. They followed their shepherd when he went ahead of them, but they would not follow a stranger.

Now we are ready for the second part.

2. "I am the good shepherd, and know my sheep, and am known of mine."— John 10:14. See 6:296.

V. Here is a verse that is easy, because the second part is shorter than the first. It is a verse the singers in the great temple at Jerusalem used to sing, when the people were gathered for worship. It began a great hymn. All the people were quiet, when the great choir would sing—and I think they must have sung it loud and strong:

1. "O give thanks unto the Lord."

Why give thanks? It does not take many words to tell why we should thank God.

2. "O give thanks unto the Lord: for he is good."

There are many ways of showing goodness. The third part tells of one way.

3. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."—Psalms 107:1. See 5:210.

VI. Once a shepherd boy named Jacob started on a long journey to go to his mother's people.

The first night of his journey he camped out on the top of a hill. All about were great stones, and the only pillow he could find was a stone. He went to sleep looking up at the stars. In his sleep he dreamed of a great stairway reaching up into the stars, and angels coming and going on it. He dreamed that God stood at the top, and said,

1. "I am with thee."

It was a great thing for the boy to believe that God was with him. Perhaps he thought, "Yes, God is with me now when I am not far from my father's home. Will he be with me still when I live with strangers, and can no more see the green hills where my father's sheep feed?"

Then came the second part.

2. "I am with thee, and will keep thee in all places whither thou goest." — Genesis 28:15a. See 2:85.

So he woke up and went on in the morning with good courage.

VII. Here is another text of courage.

A great leader, named Moses, was dead, and a younger man, Joshua, must take his place. Moses had been so wise and the people had looked up to him so long that it was hard for any one else to follow him. God encouraged Joshua, and said,

1. "Be strong and of a good courage."

That is good advice for anyone. The second part tells why he should be courageous.

2. "Be strong and of a good courage; . . . for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9. See 2:335.

VIII. Here is another kind of verse, where we begin to build with the end of the verse, and then put something before it.

1. "He careth for you."

The verse is about God. You know that your parents care for you. When dinner-time comes you run into the house and expect

to find a place set at table, because your mother cares for you. So God cares for you.

Now if God cares, you need not be anxious. Here comes in the second part.

2. "Casting all your care upon him, for he careth for you."—I Peter 5:7. See 7:396.

Many verses in the Bible are good building verses. Here is the test: part of the verse makes good sense, taken all by itself. That is a good verse to learn. The rest, added to it, makes it a richer and better verse in some way. See if you can find any good building verses. Look in Matthew 5:3–10, see 6:76; Luke 6, see 6:88; John 15, see 6:329. You will be able to find more, if you read the Bible.

SOME CHAPTERS TO REMEMBER

Find where these chapters are in the Bible:

The two Christmas Chapters: one, the Wise Men Chapter; the other, the Shepherd Chapter.
The Love Chapter. In the Old Version the word used is Charity, in the Revised Version, Love.
The Faith Chapter, which begins, "Now faith is . . ."
The Shepherd Psalm.
Two "In the Beginning" Chapters.
The Shepherd Chapter in the Gospels.
The three Sermon on the Mount Chapters.
The Boy Samuel Chapter.
The Giant Goliath Chapter.
The Lions' Den Chapter.
The "Members One of Another" Chapter.

THE BIBLE ALPHABET

This is for a group. It is adapted to all degrees of familiarity with the Bible, and may be used in a family or company where knowledge of the Bible varies greatly. The purpose is to bring out all the Bible names known to the group which begin with each letter of the alphabet. Any proper names may be used, or it may be confined, if the Bible is very familiar, to names of persons or to geographical names.

The leader says, "I know a name beginning with A"; then gives the name. The next person gives another, and so on around. Each

person has one minute in which to think. The rounds continue till only one person in the group has a name, when the letter B is taken up, and so on through the alphabet. In a family group the children need not be limited to one minute. Books should not be used, but the list should come from memory, even if it proves to be very meager. Later they can search for other names, if they wish, to store in their memory for the next time. A few of the letters have a meager list of names, X, for example; but most letters have many names.

THE BACK-DOOR ALPHABET

This is a variation of the "Bible Alphabet." It makes the player think a little harder, and is good to supplement the other game.

In the Bible Alphabet the alphabet went in at the front door. Here it comes out of the back door, and we must go clear through the house to find it. Sometimes the Back-door Alphabet is a good test of spelling. Do you always know, for example, what names end in *a* and what in *ah*?

The leader says, "I know a name which ends in *a*"; and then the game proceeds as in the Bible Alphabet, only using the last letter instead of the first.

"ABOVE AND BELOW"

This gathers about a very interesting question. When you hear or think of a word, do you see it as it is printed? Is there any difference in this matter between words you commonly hear spoken and words you more often see in print? Think of Washington, and of the name of a member of your family, for example. Do you think of one as it looks in print more than the other?

Now this game is one to help people to see words; to "visualize" is the learned name for thinking of things as you see them. Certain of the small letters in English print extend above the line, like b, d, f, k, t. Certain others extend below the line, like g, p, q, y. "Above and below" is so seeing the name in the mind's eye that one can tell how many of these letters it has. The first letter should not count, for that, as printed in proper names, is a capital, which does not have extensions above or below. The company should determine whether i and j count as above.

"Above and below" may be played in two ways: one way is like the Bible Alphabet, the leader saying, "I know of a name with one

above" or "one below." The other way is a guessing game. The leader may think of John and say, "I think of a name with one above and it begins with J." Then comes the task of guessing which of such names he has thought of. He may think of Og, and say, "I think of a name with one below and it begins with O."

It is possible that the company may want to write out words to help them see their form. Let them. It all adds to the memory.

BUILDING NAMES

There are many names in the Bible with a common beginning or ending. "Building Names" is taking such a beginning or ending and seeing how many names can be formed from it.

The leader, or one of the players, gives letters or syllables, telling whether it is beginning or ending, and the company see how many names they can supply. If preferred, each may write the names, and compare the lists after all have completed. This is also called "Heads and Tails."

Some of the available beginnings and endings are:

Beginnings: Ab-, Ad-, Ath-, Beer-, Beth-, Car-, El-, Eph-, Ha-, Jeh-, Le-, Mat-, Me-, Ne-, Phi-, Sa-, Shi-, Ta-;

Endings: -ah, -am, -da, -el, -ia, -ns, -on, -sh, -th.

These are some of the more common. Others may be added.

CAPPING VERSES

When a verse is begun, who can finish it? Start with something easy, like the Ten Commandments or the Twenty-third Psalm. If the leader says "Thou preparest a table before me," who can finish the clause? Who can add the rest of the verse?

This is a good way of fixing in the mind verses which should be memorized. Except in companies very familiar with the Bible too much should not be expected. It is an excellent way for a company of adults to test themselves. With children it should be confined to passages they have tried to learn.

A BIBLE STORY

This requires preparation. A story is written out by the leader, leaving numbered blanks for names and places. The other players are provided with pencils and paper, and write the words they choose with each number, trying to make a story out of the skeleton provided.

The leader says something like this: "You are each going to make a story about anybody in the Bible you wish. You may take them anywhere in the Bible lands you wish, and give them anything people had in the Bible times. Only you must use nothing but persons, places, and things found in the Bible." Then the leader reads the story and the others write what they choose for the numbers. Afterwards the leader reads the story and each one gives his words for the numbered blanks. Here is a sample story:

Once upon a time, in the Bible lands, there was a man named (1), who lived in (2). His wife was named (3). They had two sons, (4) and (5), and a daughter named (6). One day (1) said to his wife, "I must go to (7), beyond Mount (8)." So he loaded his (9) with (10) to sell at (7). He hired a man named (11) to go with him as far as the river (12). Soon after they started they saw a flock of (13) and their (14) coming from the valley of (15). The (14) said, "Beyond the town of (16) look out for robbers. They may come from Mount (17). They robbed some merchants traveling on (18) from (19), and took some (20) and (21)." The men were afraid, but an hour later they met soldiers of (22) riding on (23). They were guarding a caravan carrying (24) to (25). So they all went safely on, and the man brought home to his wife (26) and to his children (27) and (28) to eat, and clothing made of (29).

This story might properly be called fiction. The story which follows is of a different sort, for this is to be supplied, not merely with any appropriate Biblical words, but with the correct names. It is a good way to test the knowledge of the Bible.

In the days when the Hebrews were captives in (1), where they had been taken by King (2), a prophet named (3) lived among them by the river (4). A boy once said to him, "Tell me, I pray, why all this trouble has come to our nation, and our holy city (5) is destroyed." The prophet said, "The God of our fathers, (6), (7), and (8), long ago brought our people out of (9) by the hand of (10), and led them through the (11) across the river (12) into the land of (13). When they abandoned God and served (14) and (15), they fell into trouble. When they turned to God he raised up people called (16) who delivered them. In the days of the old priest (17) the ark of God was taken by the (18), and set up in the temple of (19). Later it was returned to the town of (20). With the old priest lived the boy (21), who many years later chose (22) as King of (23). The King's son (24)

was a friend of the young (25) who killed (26) of (27). This young man was later King, first of (28), then of all (29). He captured the city (30) and made it his capital. His son, King (31), built the (32). The next king, (33), foolishly lost part of his kingdom. He retained (34), but (35) revolted. The first king of that kingdom was (36). Later two great nations ruled over the land: first (37), then in our day (38). God sent prophets to our people, like (39), who called the priests of (40) to Mount (41), and (42), who had a vision of God sitting on a throne in the temple, and (43) who had a vision of an almond branch. But the people persisted in abandoning God, and at last the city (44) was taken, the king (45) captured, and many of the people brought here to (46).

"WHO LIVED FIRST?"

One of the complaints regarding popular Bible knowledge is the general lack of any sense of time relations. That David and Isaiah were both characters in the Bible many people know, but could not tell which one was the earlier. Often the teaching in the home and Sunday school has been so fragmentary that the child has had no real opportunity to learn time relations in the history of Israel.

"Who lived first?" is designed to call attention to these relations. The leader may say, "Who lived first, Eli or Elijah?" The answers may be called for from individuals, till the right answer is given; or written on paper by each, and later the answers compared, when the one with most correct answers wins; or given orally by all who know. The leader may prepare beforehand a list of names, or he may start the list and each in turn propound a question. If any one gives the names of two persons who lived at the same time he must give another question as a penalty. Of course the questions will be graded by the presumed familiarity of the company with the Bible. "Who lived first?" may be made to fit any group. "Adam or Peter?" would be easy even for the little ones; "Zelophehad or Shechaniah?" might send very good Bible students on a searching expedition.

The following are a few groups of names, varying in difficulty.

Which lived first? Abraham or David, Gideon or Joseph, Samuel or Simeon, Nathan or Nathaniel, Obadiah or Aaron, Miriam or Peter, Jeremiah or Isaiah, Phinehas or Philip, Josiah or Jonathan, Micah or Mordecai, Saul or Solomon, Haman or Hannah, Haggai or Elisha, Jesse or Zerubbabel?

The Chronological Tables show the relations of certain events, characters and dates.

"SEARCH AND FIND" QUESTIONS

Here is a list of questions without answers. They are all questions whose answers are in the Bible, and if you look for them you can find them.

1. Joab was the son of Zeruiah. What relation was Zeruiah to Joab?
2. To what governor was it promised that he should be as God's signet?
3. Whose daughter was Noah?
4. Who said, "All that a man hath will he give for his life"?
5. Where is the ostrich mentioned in the Bible?
6. What book begins, "Adam, Seth, Enoch, Kenan, Mahalalel, Jared"?
7. Who stole a graven image from a private house?
8. Who said, "Hast thou found me, O mine enemy?"?
9. Where in the Bible is the town clerk mentioned?
10. What man was taken from a pit by an Ethiopian slave?
11. Who dug through a wall and carried out his household stuff?
12. What was done with a pen-knife?
13. Of what is it said, "Thou sendest out thy Spirit, they are created"?
14. Where were carvings of pomegranates used for ornaments?
15. Does the Bible say that a whale swallowed Jonah?
16. How was an awl used with a slave?
17. Who saved her husband by putting an image in his bed?
18. Who said, "To obey is better than sacrifice"?
19. What did a boy have for lunch in Jesus' time?
20. Whose image did they say "fell down from heaven"?
21. Who said, "I go a-fishing"?
22. What is the reference to "ten righteous in the city"?
23. Who, in vision, saw his lips touched with a live coal?
24. Where are wagons first mentioned in the Bible?
25. Who was Keren-happuch?
26. Who was Maher-shalal-hash-baz?
27. Who beat out wheat in a wine-press?
28. What "suffereth long and is kind"?

29. Does the Bible say "Answer a fool according to his folly," or "Answer not a fool according to his folly"?
30. What were the twelve tribes of Israel?
31. Who smote the waters of the Jordan with his mantle?
32. Is "God tempers the wind to the shorn lamb" in Proverbs?
33. Who in the Bible lived two years in a hired house in Rome?
34. What foreign king was called God's shepherd?
35. Who cut off the skirt of a king's robe?
36. What is it "the fool hath said in his heart"?
37. What four things are little "but exceeding wise"?
38. Who is advised to go to the ant?
39. Who in the Old Testament said, "The just shall live by his faith"?

MISQUOTATIONS

In each of the following quotations there is some error. What is wrong, and how should it be corrected to make the quotation or allusion right?

1. He stood like Moses surveying the Promised Land from Mount Carmel.
2. Israel chose Saul of Tarsus as its first king.
3. Many in our day, like Shebna of old, seek great things for themselves.
4. He was like Goliath, taller than the people from his shoulders and upward.
5. He asked for butter, and she gave him milk; she brought him water in a lordly glass.
6. He flourished like a green palm-tree.
7. Gideon's fleece of many colors.
8. The vision of the seer on the Island of Patmos, saying, "Holy, holy, holy is the Lord God of hosts."
9. Jairus' daughter who touched the skirt of Jesus' robe and was healed.
10. As brave as Queen Vashti who pled for her people.
11. Wrong must be rebuked as boldly as Isaiah rebuked Ahab.
12. Elijah raised the son of the Shulamite woman.
13. It is well to learn the truth of what the Book of Proverbs says, "Honesty is the best policy."
14. The Prophet says, "God tempers the wind to the shorn lamb."

15. Every man will sit under his own vine and olive-tree.

16. She is as beautiful as Beersheba, the mother of Solomon.

17. He died full of days, but, like King David, his eye was not dim nor his natural strength abated.

18. He sent his son out with the counsel which Samuel gave to Gideon, "Be strong and of good courage."

19. "Silver and gold have I none, but what I have give I thee," said the priest to young David as he gave him the show-bread from the altar.

20. The ark of the covenant in which Noah sailed the flood.

21. David played upon the harp before Samuel, and Samuel said "This is the man whom the Lord hath chosen."

22. It was a lonely death, like that of Moses on Mount Moriah.

23. The beloved disciple, who leaned on Jesus' breast and said, "Master, carest thou not that we perish?"

24. This man was a veritable John the Baptist, living on milk and honey, and preaching judgment to all who heard.

25. Remember that to Belshazzar saying in his pride, "Is not this great Babylon which I have built?" the voice of the Lord came in rebuke, "Thou art weighed and found wanting."

26. Washington was our Moses, leading his people over the Jordan into the Promised Land.

27. The aged Simon blessed the infant Saviour.

28. Gehazi, the servant of Elijah, said, "Master, shall I smite them?" And Elijah said, "Give them food and drink and let them go."

29. Great timbers were piled up, great as the cedars of Lebanon which Solomon purchased from Haman, King of Tyre.

30. He carried his burdens as easily as Samson carried the gates of Gath.

31. And Eli said, "Whatsoever he saith unto you, do it."

32. John the Baptist ate manna in the wilderness.

33. Aaron and Hur held up the hands of Joshua in the battle, till he made the Philistines to flee.

34. Here was the cave of Adullam, which Abraham bought with thirty pieces of silver for a burial place.

35. As God said to the proud waves at the flood, "Hitherto shalt thou come and no farther."

36. Paul said, "I appeal to Herod."

"WHO SAID?" AND "WHAT ABOUT?"

One of the ways of gaining familiarity with the Bible is to practice placing phrases in their proper setting; phrases should be chosen which are somewhat familiar, which are so striking in themselves that they will "stick in the memory," and which do not occur frequently. Such a phrase as "Praise ye the Lord," for example, is found in many places, and often without close connection with its context. Such phrases should be avoided.

It will be a good exercise for one or two of a home group to pick out a set of phrases, or each one may select some, and so all have a share in both question and answer.

The following list is of familiar phrases, largely, but not entirely, from the Gospels.

Walk while ye have the light.
Not afraid for the terror by night or the arrow that flieth by day.
The house of prayer.
Many are called but few are chosen.
By their fruits ye shall know them.
Let the dead bury the dead.
A new cloth unto an old garment, new wine into old bottles.
Render to all their dues.
Tribute to whom tribute is due.
Content with your wages.
Fought a good fight.
Let your communication be yea, yea; nay, nay.
Helmet of salvation.
Whited sepulchers.
Build the tombs of the prophets and garnish the sepulchers of the righteous.
Ask bread and be given a stone.
A great gulf fixed.
In perils on the sea.
Gall of bitterness and bond of iniquity.
Fallen from grace.
Of little faith.
Church of the Laodiceans.
Lukewarm and neither cold nor hot.

Like a wave of the sea driven with the wind and tossed.
Dreamer of dreams.
To the unknown God.
Ignorantly in unbelief.
The cock crew.
A convenient season.
Ephraim joined to idols.
Great is Diana of the Ephesians.
Every wind of doctrine.
Not having a wedding garment.
Ill favored and lean-fleshed.
Bring gray hairs with sorrow to the grave.
Wide the gate and broad the way.
Empty, swept, and garnished.
The last state worse than the first.
Breathing out threatenings and slaughter.
Hard to kick against the pricks.
Pearls before swine.
Not gather figs of thistles.
Unprofitable servants.
Thorn in the flesh.
They that trust in riches.
Love of money is the root of all evil.
Where the treasure is there will the heart be also.
Fared sumptuously every day.
God and mammon.
A house divided against itself.
The stars in their courses fought against Sisera.
Endure for a while.
Came up in a night and perished in a night.
A den of thieves.
As a thief in the night.
Righteousness, temperance, and judgment to come.
Wasted his substance in riotous living.
The veil of the temple was rent.
Anathema maranatha.
Not leave comfortless.
Clothed and in his right mind.
Go out into the streets and lanes.

The lilies of the field.
Taught many things in parables.
Wheat and tares.
Treasure hid in a field.
Laborers in the vineyard.
Pearl of great price.
The wise virgins.
The house upon the rock.
A certain Samaritan.
Not light a candle and put it under a bushel.
Behold a sower went forth to sow.
A grain of mustard-seed.
The lost sheep.
The summer is nigh.
The poor in spirit.
They that hunger and thirst after righteousness.
The pure in heart.
Good tidings of great joy.
I am with you always even unto the end of the world.
The light of the world.
The bread of life.
The water of life.
The way, the truth, and the life.
Not to be ministered unto but to minister and to give his life a ransom for many.
The resurrection and the life.

Persons and Places in the Bible

A LITTLE DICTIONARY OF THE CONNECTION OF FAMOUS PLACES IN PALESTINE WITH THE GREAT CHARACTERS OF THE BIBLE

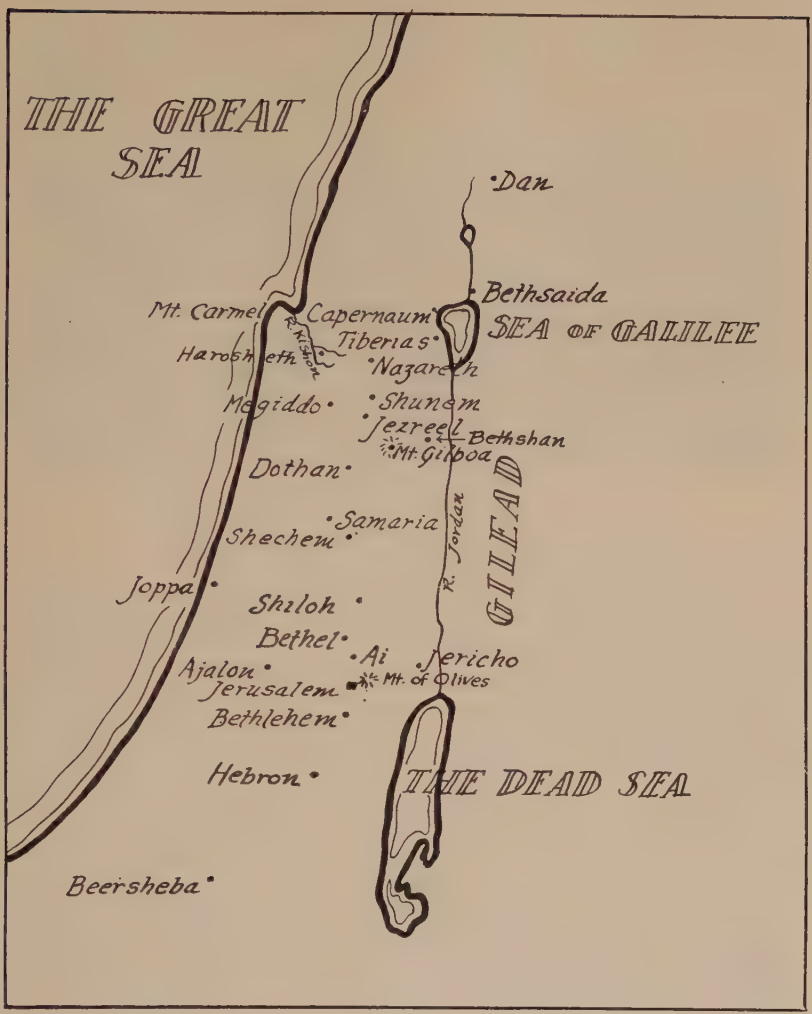
AJALON. A valley reaching from the hills west of Jerusalem to the Philistine plain. At its upper end is the pass of Bethhoron; at its lower, the Philistine city of Gezer. It furnishes the easiest route from the west to Jerusalem. Armies and caravans of trade have passed up and down it from time immemorial. Joshua chased the Amorites down the valley in the battle, the story of which contains a fragment of an ancient song,

> "Thou, Sun, stand still upon Gibeon
> And thou, Moon, in the valley of Ajalon."
> —*Joshua 10:10–14.*

Up this valley came the Philistines, invading the Hebrew hill country. Twice the Hebrews drove them back down it in defeat; once under Saul and his son Jonathan (I Sam. 14:31), and again under David (II Sam. 5:25). In the Maccabean time Jonathan led an army down the valley to attack the Syrians. In the Great War General Allenby's army came near the valley and went to the hill-tops by a parallel route to the south.

Such is in part its record in war. In peace many more travelers have passed over it with no record. Since it was the common caravan route, the writer of the story of Jonah may have thought of that prophet fleeing to Joppa by this valley. If Peter came to Lydda from Jerusalem, this was his probable route (Acts 9:32). Others of the early Christians may have passed over it.

BEERSHEBA. A very ancient town, near the edge of the fertile land at the south of Palestine, almost fifty miles from Jerusalem. "From Dan to Beersheba" expressed the limits of Israel. It was never fortified in ancient times, for it only looked out on the desert. In the Great War, however, it was occupied by the Turks and was captured by the Allies in a brilliant attack at the beginning of the campaign in which Jerusalem was taken. Beersheba played a great part



in the traditions of Israel. The very name, Well of Seven, or Well of the Oath, is explained as given by both Abraham and Isaac. It was long the home of Abraham (Gen. 21:22–32; 26:23–33). From here Abraham went on the journey to sacrifice his son. Here he made a shrine to Jehovah (Gen. 21:33). At or near Beersheba, Isaac lived all his days. Here Rebekah came as a bride. Here the tribe lived when Jacob and Esau were boys, and from here the young men went

HILLS OF JUDEA

Photograph by W. A. Pottenger expressly for The Book of Life

The rocky pasture lands of David and Amos.

out, Esau to the southern deserts, Jacob on the long journey to Mesopotamia (Gen. 28:10). Many years later, on his way to Egypt, Jacob stopped at the place of his old home and offered a sacrifice to the God of his fathers. In the night he had a vision in which he dreamed God spoke to him, and then he went on his way to Egypt to meet his son Joseph (Gen. 46:1–5).

Samuel made two of his sons judges in Beersheba, but their corruption was part of the reason for Israel's demand for a king. Beersheba was too far out toward the desert border to figure much either for good or ill, in the history of the kingdom. Elijah stopped here on his flight to Horeb (I Kings 19:3), and the mother of King Jehoash of Judah came from the town; but it had little prominence in history. It was always a shrine, as it had been in the days of the patriarchs (Amos 5:5). In the New Testament it is not mentioned.

Bethel. A hill-top town, on the broken plateau of Judah, ten miles north of Jerusalem; once a royal shrine, it is at present a mere village, surrounded by great rocks. It is on the ancient highroad from the north to the south. When Abraham first came into Palestine the story says that he passed over this route on his way to the south and camped east of Bethel and built an altar there (Gen. 12:8). Later he came back to this camping place on the hill where the long

stretch of the Jordan valley could be seen below, with his nephew Lot and all their great shepherd camp. Here Lot chose for his portion the rich Jordan valley and moved down to Sodom and disaster (Gen. 13). Jacob, a young man starting out from home, slept on the hill-top and had a vision of angels, and woke to say "This is the house of God" (Beth-el). From this, the Hebrews said, came the name of the town Bethel, which was called Luz at first (Gen. 28: 10–22). Years later Jacob returned and built an altar, as he had vowed to do (Gen. 35:1–8). Even to his old age the vision at Bethel was a proof to him of the favor of God (Gen. 48:3). When the Hebrews came back to Palestine their first effort after taking Jericho was to secure the road to Bethel, guarded by the neighboring fortress at Ai (Joshua 7, 8). When Ai fell, Bethel was theirs; and Joshua and his army took it so easily that no account is left of the battle. So Joshua was back at the first sacred place of Abraham and Jacob in the hill country. Saul and David must often have been there. When the nation separated, Bethel, a sacred place from of old, became one of the shrines of northern Israel, where Jeroboam, the king, set up an image, a golden calf (I Kings 12:26–33). Amos came here to preach against the rich (Amos 7:10–13). Many of the kings of both northern and southern Israel must have passed through the place. After the exile it was again a Jewish center (Nehemiah 11:31).

BETHEL

Photograph by W. A. Pottenger expressly for The Book of Life

SHEPHERD FIELDS NEAR BETHLEHEM
Photograph by W. A. Pottenger expressly for The Book of Life

BETHLEHEM lies five miles south of Jerusalem, on the great north and south road which passed Bethel and Jerusalem. Down this road Abraham led his flocks after he had camped at Bethel, and up it Jacob passed on the day when sunset found him at Bethel, where he slept and dreamed of angels; but the Bible story says nothing of the town in connection with these journeys. It is first mentioned in connection with a great sorrow which came to Jacob. On his return from Mesopotamia, after he had worshiped at Bethel, he came down this road again on his way to his old home near Beersheba. On the way his beloved wife died near Bethlehem. He buried her there and went on with a life-long sadness in his heart (Gen. 35:16–20). The traditional tomb of Rachel is less than a mile from Bethlehem. The story of Ruth is laid here. The family of Elimelech went from here to Moab in time of famine, and to it Naomi and Ruth returned later. Here lived Boaz, their rich kinsman, who married Ruth, the foreign gleaner in his fields, and David, the great-grandson of Boaz and Ruth, was born, and kept his father's sheep in the pastures to the east. It was always dear to his heart. The very water of its well was remembered with longing by him (II Sam. 23:14–17). From the top of his castle in Jerusalem the king could look south over the hills he roamed when a boy, and he must often have sighed for the free life of the shepherd lad. The village was never large. It was neither a

fortress nor a shrine and remained as at first "little among the thousands of Judah"; but the people remembered that it was the birthplace of David, and Micah pictured the greater king of the future as coming from there rather than from the court in Jerusalem (Micah 5:2). It was because of this prophecy that the wise men, asked by Herod where the Messiah should be born, said promptly, "at Bethlehem." And so he was; but only shepherds in the fields, where David once kept his flocks, knew it at the time. Jesus' boyhood associations were elsewhere, and the story of his ministry never mentions Bethlehem. At present it is one of the largest and most prosperous towns on the Judean plateau, outside of Jerusalem. Its population of over 8,000 is Christian, many of them the descendants of the crusaders. The Church of the Nativity may cover the spot of Jesus' birth; but whether it does or not, all the world loves the memory of the "little town of Bethlehem."

Bethshan carries us back once more to the wars of the ancient world. It lies four miles from the Jordan valley, where the road passes to the great plain of Esdraelon. It was the eastern gateway of the easiest and most open route across Palestine. From the most ancient times tribes in migration, armies, and caravans of trade between Damascus and Egypt have passed by the spur of rock on which this fortress stood. The Hebrews were not able to capture it at first (Judges 1:27), but the Philistines took it and after the death of Saul hung his body, with that of Jonathan his son, on its walls. The next night Hebrews from across the Jordan stole away the bodies (I Sam. 31). In the New Testament time, a large city had grown up here, extending much beyond the old rock-fortress. It was then called Scythopolis, one of a group of ten towns known as "the ten cities" (Decapolis), all the others being east of the Jordan. It was a center of foreign culture. Jesus went through the borders of Decapolis (Mark 7:31), but we do not know that he ever taught in Scythopolis. Its extensive ruins were, after the Great War, allotted to The University of Pennsylvania for exploration, and some most valuable work has been done there.

Dan was both the name of a tribe with territory northwest of Judah and of a town on the slopes of Hermon, called Laish at first, taken by a raiding party from Dan and made their home. The town lay close by a great spring, one of the sources of the Jordan. The Danites had stolen a priest and an image on the way to raid the

town (Judges 18:18). They set up a shrine and doubtless built a simple temple. In spite of its beauty and fertility, the place remained obscure till after the division of the kingdom following the death of Solomon. Then Jeroboam, the first king of northern Israel, made Bethel and Dan the two official shrines of the kingdom (I Kings 12: 28, 29). From that time the town must have gained in importance. It was the most northern town of the Hebrews. "From Dan to Beersheba" is the familiar phrase to mean all the extent of Israel. But though the name was a proverb on the lips of the people, few of the great characters of Israel are associated with it.

There is much discussion whether Dan was at the place later called Cæsarea Philippi, or four miles from it. Cæsarea was in New Testament times famous for its beauty of situation and for the great temples, villas, and palaces with which Herod the Great and Philip the Tetrarch had adorned it. Near the close of his ministry Jesus retired to this mountain region for rest and quiet with his disciples. On this journey he asked the disciples, "Whom do ye say I am?" and Peter replied "The Messiah" (Matt. 16:13–20). On some ridge of Hermon in this region occurred the transfiguration (Mark 9:2–8), and then Jesus and his disciples went back to the lower country and to the toil and suffering which awaited him.

Dothan lies on the old north and south road ten miles north of Shechem, in the midst of a plain of rich pasture. A large mound marks the site of the ancient city. Twice only it appears in Hebrew story, though half the heroes of Israel must at some time have passed it and drunk from the spring at the foot of the hill. The old story says that Joseph found his brothers feeding their flocks on the pastures of the plain, and was sold to a passing caravan of merchants going to Egypt (Gen. 37). Here Elisha was staying when the Syrian invading army sent a detachment to take him, to the dismay of the prophet's servant. But Elisha led them blinded to Samaria, to the presence of the king of Israel (II Kings 6:8–23).

Esdraelon. The great plain stretching right across Palestine from the Mediterranean to the head of the broad valley of Jezreel which makes an extension of Esdraelon to the Jordan. The name is a Greek form of the Hebrew word Jezreel, from the city of that name which stood at the head of the valley. On its borders stand the ancient towns of Bethshan, Jezreel, Shunem, Taanaach, Megiddo, Harosheth, Canaanite strongholds even after the Hebrews took most

of the country districts. Down the plain flows the Kishon. Esdraelon has been the gateway of travel across Palestine from prehistoric days. A record of the armies which have crossed it would be the history of the political changes of Palestine. A record of the caravans would be the history of trade in Bible lands. It has been said that more great battles have been fought on this plain than on any other battle-ground in the world. One great battle was fought before the Hebrews came, about 1600 B.C., giving Egypt possession of Palestine. The first great battle of Bible times was when Deborah and Barak led an army against the Canaanites, and a sudden storm swept away the hosts of Sisera. This battle broke the power of the Canaanites (Judges 4; 5).

The next battle was also in the days of the Judges. Year by year Midianites, who were Arab tribes from across the Jordan, ravaged the country at harvest time, and the Hebrews were too disunited to prevent them. At last Gideon gathered a small force, attacked them at night, created a panic, and pursued the confused fugitives over the Jordan to their refuges in the eastern deserts. The defeat ended this period of raids from the east (Judges 6–8). Few stories in the Bible are more vivid than the accounts of these two old battles, and the song of Deborah (Judges 5) is probably the oldest war song of Israel which has come down to us.

The next combat was in the time of Saul, and was part of the long war with the Philistines (I Samuel 28-31). The Philistines had overrun large portions of Israel and held most of the fortresses about Esdraelon. Saul and his army gathered on the hill of Gilboa. Below they could see the plains where Barak and Gideon had gained their victories. What Saul's plan was history does not reveal, for the Philistines attacked the Hebrews on the heights rather than waiting for them to choose the battle-ground. The Hebrews fought bravely, but lost, and the field of battle was left in the hands of the Philistines, with the dead bodies of Saul and his brave son Jonathan. Again the battle has left us a song; not a song of triumph, like Deborah's, but David's touching dirge over Saul and Jonathan (II Sam. 1:17–27). The deaths of Saul and Jonathan gave the throne to David and changed the destinies of Israel.

Much later Ahaziah, King of Judah, was wounded and Joram, King of Israel, killed in a revolution headed by Jehu, at Jezreel. Ahaziah fled across the plain to Megiddo and died there (II Kings 9).

Yet again a king of Judah fell in battle on Esdraelon. Near the close of the kingdom of Judah the Egyptian king, Pharaoh Necho, proposed to cross Palestine to fight Assyria, now weakened and near its fall. Josiah, the king of Judah, refused passage and met the Egyptian army near Megiddo. His little force was defeated and Josiah slain at the very beginning (II Kings 23:29).

Before the New Testament days many other armies had crossed the plain: Babylonian, Syrian, Roman. Jesus saw it in days of peace. Nazareth lay on its northern border. He could see parts of it from the hill behind the village. He crossed it when, a boy of twelve, he went to Jerusalem. More than once the journeys of his ministry led him over its familiar fields. After his time Roman armies again appeared; then Moslem forces, crusaders, Napoleon with his army, and at last the Allies pursuing the fleeing Turkish forces in the Great War.

Hebron. A city in existence before the days of Abraham, bearing in early days the names Kirjath Arba and Mamre. It is in one of the most fertile valleys of Palestine, which must have been populated from the time the human race first penetrated these lands. Abraham is said to have camped near here. In ancient times an oak was connected with his name, and an ancient oak is still called "Abraham's oak." When his wife Sarah died, the wandering shepherd

HEBRON

Photograph by W. A. Pottenger expressly for The Book of Life

HEBRON

POOL OF THE GLASS BLOWERS (BIRKET EL KIZZAZIN)
Photograph contributed by the Reverend Charles W. Gilkey, D.D.

It is supposed that David hanged the murderers of Ish-bosheth near this spot. It was here also that David ruled over Judea for seven and a half years after the death of Saul. Abner was killed near here. It was the headquarters of Absalom at the time of his rebellion. It has been connected with important facts in Hebrew history from the days of Abraham to the present time.

chief felt the need of a permanent place where he might bury his dead, and bought the cave of Machpelah at Hebron (Gen. 23). This cave became the family burial place through the patriarchal period. Abraham and Sarah, Isaac and Rebekah, Jacob and Leah were all buried here. Isaac spent his life not far from Hebron. Jacob camped near it after his return from Mesopotamia (Gen. 35:27) and from here he sent Joseph on that ill fated errand to find his brothers, from which he never came back (Gen. 37:14). After leaving Egypt, Moses sent twelve spies into Canaan from Kadesh. They came to Hebron, doubtless as traders from their tribe in the desert. Among them were Joshua and Caleb, the only two who brought back a report favoring immediate invasion (Num. 13). Many years later both saw the place again as conquerers; and Hebron fell to the lot of Caleb, a noble, God-fearing, courageous old hero (Josh. 14:6–15). It was David's capital for seven and a half years while he was king over Judah. In David's old age Absalom set up his revolt there (II Sam. 15:7-12). It was one of the cities of refuge, and a sacred shrine.

THE JORDAN RIVER

The political center of the nation moved north, and little is heard of Hebron after the time of David, but the people never forgot that it was the burial place of their national ancestors. Amid all the changes the cave of Machpelah remained a sacred spot. The city is still a walled town, and is noted for the fanaticism of its Moslem inhabitants; but a mosque covers a cave which is thought by most to be the old cave of Machpelah. In it are tombs reputed to be the patriarchal resting places.

Jericho. The ruins of old Jericho lie in the Jordan valley on the road from Jerusalem a little way after it leaves the hills for the level plain of the Jordan, close by a famous spring. It is 820 feet below the sea-level, tropical in climate, on a soil which, when properly watered and cared for, made luxurious gardens. It first appears in the Bible as the Canaanite city which must be taken by Joshua before the Hebrews dared move into the hills, after crossing the Jordan. How to take it puzzled the untaught shepherds. When Joshua was examining from a distance its brick walls, a messenger from God brought him a plan, and in seven days the city came into their hands. It was "devoted" to Jehovah, totally destroyed, that they might

TEMPLE TERRACE AT SHILOH

Photograph contributed by the Reverend Charles W. Gilkey, D.D.

It is possible that on the site of this temple stood the ancient sanctuary of Israel.

leave behind them no fortress by the road to fall into the hands of their enemies and break the link with their brethren on the east of the Jordan (Josh. 6). But it was not in the nature of things that such a site should be unoccupied. In David's time a town was there (II Sam. 10:5). David must have passed its walls, if he did not stop there, when he fled from his son Absalom and when he returned. In the days of Elijah a company of prophets made it their home (II Kings 2). Elijah and Elisha passed through it on the journey which ended in Elijah's being taken away, and to it Elisha came back alone. At the end of the kingdom of Judah the Babylonian army pursued Zedekiah, the fugitive king of Judah, and took him in the plain of Jericho (II Kings 25:5). As frequently happens in the East, when the ruins of the old town became inconveniently high, another town took form near by with the same name. The Jericho of the time of Jesus was a little farther to the south; but it was as famous for its gardens as the old city had ever been, while all the traffic across the Jordan still passed by its walls. Mark Antony gave its revenue to the Egyptian queen, Cleopatra. Later Herod the Great had it as a winter residence and built rich palaces there. At least once Jesus passed through it. The people were as curious to see him as in any Galilean town, and crowded the streets. He healed a blind

man and chose a rich taxgatherer as his host, much to the disgust of orthodox Jews, then turned his face up the mountain road to Jerusalem and the cross (Luke 18:35–19:10). But though Jericho stood at the fords of the Jordan, and was famous for its palm-trees, its balsams, and its gardens, it contributed nothing to the ideals of Israel. Whether because of its enervating climate or not, it is true, as George Adam Smith says, that "no great man was ever born in Jericho; no heroic deed was ever done in her. She has been called 'the key' and 'the guardhouse' of Judea; she was only the pantry. She never stood a siege, and her inhabitants were always running away."

DAVID STREET—JERUSALEM

Photograph by W. A. Pottenger

This is one of the busy thorough fares of Jerusalem. It is nearly always crowded with people. A notice in Hebrew is seen on the wall of the building at the left.

The present Jericho is a miserable hamlet of reed hovels, which a few years ago bore the reputation of being the poorest village in Palestine. The ruins of ancient Jericho lie under a long mound called Tel-es-Sultan, on whose sides may be seen fragments of brick walls, and excavations have uncovered much of interest. During the Great War the plain of Jericho was occupied by the Allies long before they gained control of the hills beyond the Jordan. The mound which covers the ancient ruins has been explored since the war by the French.

Jerusalem. The most famous city in the Bible first appears as Salem. In Gen. 14 is a story in which Abraham becomes a warrior on occasion and pursues raiding kings from the east. On his victorious return Melchizedek, King of Salem, meets him and blesses him. The town was a shrine, and the king was also priest. The early history of the city we do not know, but the reason for its exis-

MEDITERRANEAN COAST WITH MOUNT CARMEL IN THE DISTANCE

Photograph by W. A. Pottenger expressly for The Book of Life

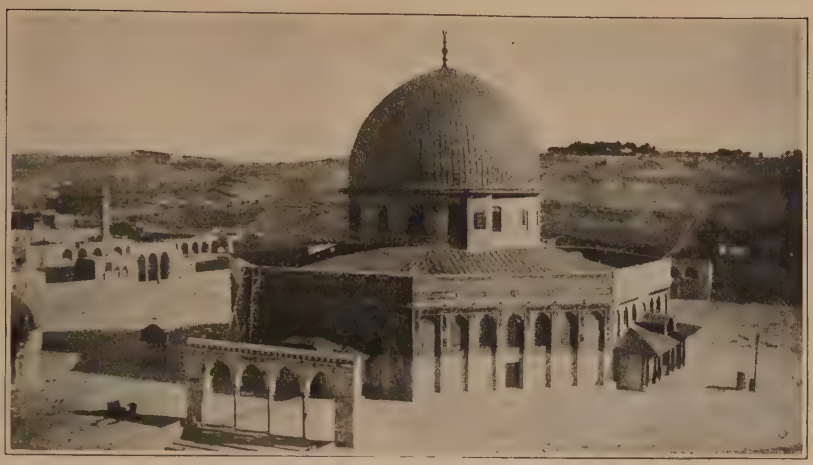
tence is clear. A commanding height with a perennial spring beneath, on the great caravan road north and south, invited the building of a walled city. Abraham passed it when he first came to Palestine, Jacob when he started alone on his journey to his mother's kin and again when he returned with his company, going from Bethel to Hebron; Joseph went past it when searching for his brothers, and so did they when they returned to their father with Joseph's blood-stained coat; but these shepherds had nothing to do with the walled town, unless they sometimes stopped at the market within its walls. When the Hebrews came back to Palestine they knew the city as Jebus and its inhabitants as Jebusites (Josh. 18:28). Joshua is said to have defeated and captured its king with four others (Josh. 10), but the city, strong in its position and its walls, remained independent till the time of David (II Sam. 5). So late began the Hebrew history of the city. How David made it his capital, how he brought the ark to it, how Solomon built a temple and palaces, how the entire dynasty of kings of Judah were born, reigned, and were buried there, and how it was finally overthrown by the Babylonians, is too well known to need narration. All the history of Judah from David to the exile centers around this city. Here lived Isaiah and Jeremiah. Every prophet before the exile except Hosea was familiar with its streets, if he did not live in the city. The affections of the people

wound themselves about the city till its overthrow seemed to them the defeat of God himself.

In the exile they longed for it. Ezekiel, who had been brought up within its walls, and Isaiah in 40–55 hoped for the rebuilding of Jerusalem. When at last the Hebrews came back, it was to the old city with its broken walls. Haggai and Zechariah urged the rebuilding of the temple, Malachi and Joel pled for a more earnest worship in it. Hither came Ezra to urge a reform, and Nehemiah to rebuild the walls. It was again the governor's seat under the Persian Empire, and it remained the center of Jewish religious and political life till it was once more destroyed by the Romans in 72 A.D. The Maccabean war was waged for its independence. Its temple was supported by Jews in all lands. Every Jew who could do so celebrated the great feasts within its walls. Here were written Ecclesiastes and Ecclesiasticus and many other Jewish books. Here sat the great council, the Sanhedrin. If it could be said, "Paris is France," it could be said with even more truth, "Jerusalem is Judah." Probably the name of no great Jewish person of note has come down to us from the time of the exile to that of Jesus who did not either live at Jerusalem or visit the city as often as the circumstances of his life would allow.

Jerusalem is as prominent in the New Testament as in the Old. Jesus was taken there by his parents when an infant (Luke 2:22). He came with them again when he was twelve (Luke 2:41–52). Early in his ministry John has an account of another visit to Jerusalem at the Passover (John 2:13–25), and of still another visit later in his ministry when the enmity began to gather, at the Feast of Tabernacles (John 7, 8) and again at the Feast of Dedication (John 10:22–39). Then at the close of his life he once more came to Jerusalem for yet another Passover. We know his route of approach; from beyond Jordan through Jericho and up the steep road to the village of Bethany, where he lodged, going into Jerusalem to teach. He loved the city. Amid the glad shouts of Palm Sunday he looked across the narrow valley to it with tears in his eyes as he thought of the sad future which awaited it (Luke 19:41–44). Jesus was a loyal Jew, sharing the feeling of his nation for Jerusalem. Here, a few days later, came the crucifixion and the resurrection.

In the first years of the Christian Church Jerusalem held its supremacy. The city was the scene of its first triumphs and its first



THE MOSQUE OF OMAR

Photograph by Mrs. Martha Livingstone Pottenger expressly for The Book of Life

The enclosure in which this mosque stands was the site of the Temple and its courts.

For a period of nearly thirteen hundred years with the exception of short intervals, Jerusalem was in the hands of the Moslems, until the forces of General Allenby marched into the city on December 11, 1917, and Christian rule was reëstablished.

martyrdoms. Here Paul was educated and from here he began the journey on which he had the vision of Christ. To it he returned a Christian, and in it he was, after many years and many wanderings, arrested and imprisoned. Here the first Christian church was organized and the first Christian council was held (Acts 15).

Before the New Testament was all written the city was destroyed again in 72 A.D., only to be rebuilt later. All the world knows that to-day it is still the capital of Palestine, with a Moslem mosque where the temple stood and a Christian church on the traditional site of the holy sepulcher. It is at present the home of racial jealousies and disputes; but to Jew and Christian alike it is the city of more sacred associations than any other place on earth.

JEZREEL. A city on the edge of the plain of Esdraelon, for a time the capital of North Israel. Past this fortress Gideon chased the Midianites in the night of his victory. In the last days of Saul it was the camp of the Philistines, and Saul could look across to it from his camp on Mount Gilboa. But the great days of the city began when Ahab made it his capital. Here Jezebel, his evil genius, ruled

the land through him. It was at the gate of the city that Naboth's vineyard lay (I Kings 21). After the slaughter of the priests of Baal Elijah ran before Ahab's chariot across Esdraelon to Jezreel (I Kings 18). Here Jehu's rebellion overthrew Jotham, the son of Ahab, and dogs licked the blood of Jezebel, as Elijah had threatened (II Kings 9). The glory of the city was brief and ended in blood; nor do we hear of it again in Scripture. A small village now occupies its site.

Joppa. This seaport town belonged to the Philistines in Israel's early history. The shepherd tribes had nothing to do with the sea, and Joppa entered Hebrew history only with the beginning of commercial relations. It is first mentioned as Japho (Josh. 19:46); but the first recorded use of it by the Hebrews was when the rafts of cedar from Lebanon to build Solomon's temple were landed there (II Chron. 2:16). The story of Jonah names Joppa as the sailing place of the fleeing prophet, starting for Tarshish. After the exile Ezra obtained timber, as had Solomon, by sea from Joppa. In all the Old Testament time it was essentially a foreign city, but in the New Testament period it was predominantly Jewish. Here Peter raised Tabitha from the dead, and a little later, in the house of Simon by the seaside, had the vision which opened the first preaching of Christianity to Gentiles (Acts 9:36; 10:23). The harbor of Joppa was never

OUTSIDE THE JAFFA GATE—JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

The Jaffa Gate is the main entrance to Jerusalem. David Street, one of the busiest thoroughfares in the city, has its beginning at the Jaffa Gate.

VALLEY OF THE JORDAN NEAR JERICHO

Photograph by W. A. Pottenger expressly for The Book of Life

This picture shows the desolate nature of the valley of the Jordan and the work of erosion upon the cliffs.

THE TOWN OF HAIFA

Photograph by W. A. Pottenger expressly for The Book of Life

This old town at the foot of Mount Carmel, which is seen in the distance, has recently become one of the most flourishing of Palestine.

VILLAGE NEAR DOTHAN
Photograph by W. A. Pottenger expressly for The Book of Life

THE PASTURE LANDS OF JUDEA
Photograph by W. A. Pottenger expressly for The Book of Life

This picture was taken on the road between Hebron and Bethlehem. The sheep are feeding in the old pasture lands which have been used to pasture flocks since the days of Abraham.

THE JORDAN VALLEY

Photograph by W. A. Pottenger expressly for The Book of Life

EXCAVATION AT MEGIDDO

Photograph contributed by the Reverend Doctor Charles W. Gilkey, D.D.

Megiddo was on the mountain and was fortified by the Canaanites, Egyptians, and Israelites. The fortress commanded the plain of Esdraelon, sometimes called the plain of Megiddo. It was on the plain above mentioned that Barak and Deborah defeated the Canaanites. It is here also that Josiah, King of Israel, lost his life in his ill-advised attack upon the Egyptian army and it is here also that one of the battles of the Great War was fought.

WILDERNESS OF JUDEA
Photograph by W. A. Pottenger expressly for The Book of Life

ROAD NEAR EN-GANNIM
Photograph by W. A. Pottenger expressly for The Book of Life

good; but neither were other harbors on the open Palestine coast. In storms vessels still often find it impossible to land passengers through the rocky roadstead. The town, now called Jaffa, is on a hill, the site of the ancient city, and is the port of Jerusalem. All about it are gardens and orange groves. Jaffa oranges are famous for their excellent quality. The modern town is probably larger and more flourishing than ever in ancient times.

Megiddo. This ancient Canaanite town looked over the plain of Esdraelon from the southern hills. It was a fortress guarding the road to Esdraelon from the south. It was important in the wars of Egypt before the days of the Hebrews. The Hebrews could not take the fortress, and it remained till the days of Sisera a stronghold of the old inhabitants, with chariots of war which the shepherd Hebrews could not combat. The Canaanite power was broken in the battle of Barak with Sisera. Later Megiddo was an important Hebrew fortress. Solomon fortified it (I Kings 9:15). For the battles which were fought near it, see *Esdraelon*. The name has given rise to a curious modern term. The many battles near Megiddo impressed the writer of Revelation, and when he wished a name for the place of a great battle in the future between the forces of good and evil he turned to the "mountain of Megiddo," in Hebrew "Har-Megiddon," or, as in the Authorized Version, "Armageddon." Recently in America this term has come to be used for any important conflict.

The mound covering the ruins of Megiddo is assigned for exploration to The University of Chicago. Between 1902 and 1904 the Austrians excavated at the neighboring mound of Taanach.

Mizpah or Mizpeh. The name means "watch-tower," and was used for several places in Palestine. The Mizpah of greatest interest crowns a hilltop five miles northwest of Jerusalem, rising three or four hundred feet higher than the city. Abraham and Jacob passed it, but only looked up at its height. When the Hebrews took Palestine and before they gained Jerusalem it was occasionally a place of council, as being central. Here Israel gathered to consult regarding a rebellion of Benjamin (Judges 20:1–11). Here Samuel gathered the people to sacrifice and prepare for a campaign against the Philistines (I Sam. 7:5-11), and to confirm the election of Saul as king (I Sam. 10:17); and here Samuel judged Israel (I Sam. 7:16). It is no wonder that the place is now called Neby Samwil, the tomb of Samuel. In the days of the kingdom it was a fortress. King Asa

strengthened it (I Kings 15:22). After the fall of Jerusalem Mizpah was made the capital, with Gedaliah as governor. Jeremiah, offered an opportunity to go to Babylon, elected to stay and help the poor, wrecked remnant of a state; but soon the governor was slain and the people fled to Egypt, taking Jeremiah with them (Jer. 40, 41). In the time of the Maccabees, when the temple was defiled and it was impossible to sacrifice, the people gathered on this height overlooking the temple. They spread out before the Lord the priestly garments which could not be worn and the sacrifices which could not be offered, and prayed God to deliver his temple from the hands of enemies; and armed by this supplication they went out to fight a successful battle (I Maccabees 3:46–60). In the New Testament the place is not mentioned. The latest important stage of its history was in the Great War. The Turks had fortified it to protect Jerusalem, but General Allenby and the Allied army took it by hard fighting. Since it commands Jerusalem its capture forced the retirement of the Turks from that city. Jerusalem could have been battered down from Neby Samwil, but not a shot was fired which did injury to the sacred city.

Mount of Olives. This is the high ridge east of Jerusalem, separated from it by the deep, narrow valley of the Kedron, which heads just north of the Mount of Olives. Three roads go over it, all leading to the road which goes steeply down on the other side toward Jericho and the Jordan. It has been the eastern outlook of all who have ever lived in Jerusalem, from Melchizedek of Abraham's time to the present. When Absalom raised his revolt against his father, David, the old king went up the Mount of Olives in the garb of a mourner, with covered head and bare feet, and the people followed weeping (II Sam. 15:30). Over the mountain fled the last king of Judah, Zedekiah, only to be overtaken near Jericho. Olivet was the most prominent height in the mind of the Psalmist who wrote

> "As the mountains are round about Jerusalem,
> So the Lord is round about his people."

But it is in the last part of the life of Jesus that the Mount of Olives comes to its own. Here lay Bethany, over the ridge on the eastern side, where Mary, Martha, and Lazarus lived and where Jesus lodged the last nights of his life. Near by was Bethphage, whence Jesus obtained the ass on which he rode to Jerusalem on Palm

Sunday. Down the southern road on the west side went the shouting throng that morning, and Jesus with tears in his eyes as he looked at Jerusalem rising on the opposite hill. On Tuesday afternoon, sitting on the hillside resting on the way to Bethany, he answered the questions of his disciples about the future of Jerusalem (Mark 13). Thursday afternoon he passed over the familiar road for the last time on his way to the last supper. Late that night he prayed in agony alone in Gethsemane, a garden in the Kedron valley at the foot of the Mount of Olives. The last picture the New Testament gives us of this height is when Jesus, after the resurrection, led the disciples out as far as Bethany and "was parted from them and carried up into heaven" (Luke 24:50–53).

Nazareth. This place is not named in the Old Testament. Most places in Palestine are ancient, but if this existed it was too small a village to be mentioned. Nor was it large in the New Testament time. It is probably larger to-day than it ever was in the Bible times. Its sole Biblical interest is as the home of Jesus and his family. No other resident of the town is known by name. Jesus' family left it and moved to Capernaum, on the Sea of Galilee, soon after the ministry of Jesus began. When Jesus went back, the inhabitants were angered by his words and tried to kill him. The town lies in a sheltered valley on the southern slope of the first range of hills north of the plain of Esdraelon. Behind it the ridge rises five hundred feet, with an extensive view north, south, east, and west. Jesus must often have climbed to this outlook alone or with his boy friends and fed his imagination on the landscape, stretching from Hermon to Mount Ebal above Shechem; from the hills of Gilead beyond the Jordan to Mount Carmel and the Mediterranean. No main road passed through it, though caravan routes and Roman roads were not far away, visible from the hilltops behind the village. After the time of Jesus the town remained in obscurity till the Christian interest brought it into attention. Now, like Bethlehem, it is largely inhabited by Christians. During the Great War it was the headquarters of German officers with the Turkish forces till the Allies drew near.

Samaria lies six miles northwest of Shechem and forty-two miles north of Jerusalem, on a hill about three hundred feet high, in the upper part of a broad valley. Isaiah spoke of it as a "crown of pride" standing in "glorious beauty" "at the head of a fat valley"

(Is. 28:1,2). Samaria was a city made to order, like Petrograd and Washington. In that respect it is unlike most towns of the Old Testament. In 925 B.C. Omri, an officer made king and one of the ablest rulers of northern Israel, bought the hill and built the city (I Kings 16:24). His choice of a capital proved wise, for till the fall of the kingdom in 721 B.C., a little over two hundred years, all the kings reigned in Samaria. Ahab, Omri's son, had a palace at Jezreel, but his permanent court was in Samaria. From the hilltop the Mediterranean could be seen twenty-three miles away to the west. Possibly the lure of this helped draw him into alliance with the great seaport Tyre. At any rate, he brought from Tyre his queen, Jezebel, the daughter of the priest-king of Tyre, and she brought a company of priests and prophets of the Tyrian Baal, and Samaria became for a time the center of a kind of foreign worship. Part of this cult was the sacrificing of children—"made them to pass through the fire" was the way they expressed it. Here Naaman the Syrian came with his train to find the prophet who could heal him of leprosy (II Kings 5). Here Elisha led a band of Syrian soldiers sent to take him, but made blind at his prayer (II Kings 6:20). In the long wars with Syria, Samaria was once besieged till famine was sore within it, then was suddenly relieved (II Kings 6, 7). Revolutions came and went, new kings sat on the throne they had won by bloody means, but still this city remained the capital. Elijah and Elisha were familiar with it, though not residents of the city. Hosea was the one prophet of northern Israel whose writings have come down to us, and he was probably a citizen of Samaria. Just before his time, in the long reign of Jeroboam II, commerce and foreign conquest had filled the city with wealth and luxury. Amos denounced those who lolled upon their divans in Samaria (Amos 3:12). Hosea saw the disasters which followed selfish luxury, and he looked for a day when "Samaria shall become desolate" (Hosea 13:16). His whole book is filled with a tone of sadness, for he loved his city and his people. Hosea preached in Samaria not later than 736 B.C. In 723 the Assyrians besieged it, for it had been the center of plots and treachery against their rule. It stood a siege of about three years, but in 721 it fell (II Kings 17). The city was destroyed, but was rebuilt later. Alexander the Great took it again, and Herod adorned it with palaces and colonnades and named it Sebaste, in honor of Augustus Cæsar. The old name, however, had extended to the entire province and its people. The prov-

ince was Samaria and the people were "Samaritans," even when, like the Samaritan woman with whom Jesus talked at the well, they lived in another place. The name "Samaritan" survives to this day, but the city has long since died away.

In the time of Jesus Samaria was gay with the splendor Herod had lent it, but probably few Jews lived there. Jesus never went there, as far as we know; nor would it be in the line of his journeys. Samaria was the first field of missionary work in the early days of the church. Philip went there and had so much success that Peter came to aid him (Acts 8). The crusaders made it a center once more, but now the fertile hilltop again lies in ruins. Harvard University has excavated here, finding more monuments of the Roman than of the Jewish period.

Sea of Galilee, or of Tiberias. Lake of Gennesaret; Old Testament, Chinnereth. An expansion of the upper Jordan, 13 miles long and about 7 broad, it lies in the deep Jordan trough among the hills, 681 feet below the level of the sea. The climate is therefore far milder than in the highlands on either side. In the Old Testament it is mentioned only incidentally; Hebrew life was inland in its interests. In the Gospels, on the contrary, its shores are the scene of more incidents and teachings than any other section. The little lake will always be sacred because of its connection with the life of Jesus. North and south the Jordan valley opens, but to the east and west the hills approach, sometimes close to the lake. In the time of Jesus there were trees and gardens along the western shore, and almost a continuous line of busy towns. The eastern side, with less space between hill and lake, was sparsely settled. The most important industry was fishing. The dried fish of the lake were exported far and wide; yet, though fishing was free to all who would, the lake was not exhausted. From the fishermen, humble, hardworking, but free and vigorous, Jesus drew his best known disciples. Along the western side of the lake were Tiberias, Magdala, Capernaum, Chorazin, and other towns. Near the northern end was Bethsaida. Tiberias was a new town, built and adorned with palaces and a forum by Herod Antipas, and named in honor of Tiberius Caesar. Hot baths near by made the place a favorite health resort. There is no record that Jesus ever visited the city. Capernaum was the home of Jesus and his family for at least some time during the early days of his ministry, and is linked with

his teaching more closely than any other town. The shore of the lake near by was often his audience hall. When the crowds pressed, he sat in a little fishing boat on the water that rippled up to the sandy shore, and talked to the people on the land. At least twice he crossed the lake. Once he wished to escape the crowds and crossed near the northern end, only to find the people awaiting him on the other side. At the close of the day he sent the disciples back in the boat, but as often happens, a sudden storm swept down the gorges of the hills, and in the storm Jesus appeared by the boat (Mark 6:30–51). Again he crossed it in the vicinity of Gadara (or Gerasa; the texts differ), farther south. This time also a storm came down and Jesus, weary with the day, lay asleep till the frightened disciples awakened him. On the other side he healed a demoniac, and then returned at the request of the people (Luke 8:22–40).

Tiberias is now the only town along the lake, and the very sites of Capernaum and Chorazin have been in dispute. Gardens and fishing boats have alike disappeared. Only the line of ruins along the lake-front shows how great was once its prosperity. After the Great War a Jewish society was allotted the ruins of ancient Tiberias, near the modern city, for exploration, while the Franciscans continued work which they had begun before the war at the ruins of Capernaum.

Shechem. The oldest sacred spot known to Hebrew tradition in Palestine. The city stands at the cross roads. It is on the road north and south, the central point between Dan and Beersheba. It also guards the one pass south of the plain of Esdraelon, the valley between Mounts Ebal and Gerizim. Nestled against the hill in the narrow valley, well watered, with a broad pasture land close by where caravans might camp, it was an ideal spot for an ancient market town. Like Jerusalem and Hebron, we do not know its origin; it must have been known in the early days of the caravan routes. It was the first Palestine camping place of Abraham which is mentioned (Gen. 12:6, 7). When he came from Mesopotamia, Jacob was minded to make it his home, and bought land there (Gen. 33:18–20). Here, under an oak, he was said to have compelled his household to bury their Mesopotamian gods (Gen. 35:1–4). In later years he still kept pasturage rights in the land; for it was at Shechem that his older sons had gone with their flocks when he sent Joseph to bring word of them (Gen. 37: 12–17). After the Hebrews came from Egypt, the place, being central and near the home of Joshua, was a gathering place for Israel.

Here the law was ratified with responses of blessings and curses across the valley from reciters on the two mountains, Ebal and Gerizim (Deut. 27). In his old age Joshua gathered the people here and, in a most impressive way, laid upon them the obligation of their covenant with Jehovah (Josh. 24). Shechem belonged to the tribe of Ephraim, and here they are said to have buried the bones of their ancestor, Joseph, which they had brought out of Egypt with them. When a lad, he had looked in vain for his brothers in Shechem, but now his bones found rest there (Josh. 24:32). The town was one of the many which were still Canaanite in the days of the Judges. Abimelech, the son of Gideon and a wife from Shechem, tried to play on the discontent at the lack of union among the people and make himself king, having slain all but one of his brothers. At the coronation feast of the new king a voice rang out from the mountainside above and told the sarcastic fable of the trees who went to choose a king. It was Jotham, who had escaped in the massacre of Gideon's sons. The new king—"bramble-king," Jotham had called him—came to a sad end and Shechem gained nothing (Judges 9). Another and more successful coronation took place here later, when Jeroboam was crowned the first king of Northern Israel (I Kings 12:1). Shechem was not long the capital, for it could not be well defended, but must always have been a place of commerce. After the exile it, and not Samaria, was the center of the Samaritan people, and there they built a temple on Mount Gerizim and set up a worship of Jehovah in rivalry to that at Jerusalem.

Jesus once at least passed near Shechem, if he did not enter its gates. Jacob's well near Sychar was within two miles of Shechem. When the Samaritan woman said to Jesus, "Our fathers worshiped in this mountain," Gerizim with its temple lay before them. For two days he stayed in Sychar, the modern Askar, a mile and three-quarters from Shechem, in the presence of the ancient scenes of Israel's history (John 4).

Shechem, now called Nablous, still exists, a town before the Great War of over twenty thousand. Among its inhabitants are a little community of about one hundred and sixty Samaritans who still "worship in this mountain," holding their Passover service on the top of Mount Gerizim.

Shiloh lies east of the north and south road, twelve miles from Shechem and nine miles from Bethel. Here the tabernacle was set

up, so it is said, when the Hebrews entered Palestine (Josh. 18:1), and here was the religious center of the nation during all the period of the Judges till the time of Samuel. The people celebrated a country festival in the vineyards yearly, in connection with which a curious story is told in Judges 21:16–24. The fame of the place rests, however, on its connection with the story of Samuel. Here the good old priest, Eli, lived and died and the boy Samuel served in the temple where the ark was kept. Then came the day when the ark was borrowed to be taken into battle and was captured by the Philistines, never to be returned to Shiloh (I Sam. 1–4). With the tragic death of Eli, Shiloh drops out of the narrative. Probably it was raided and wrecked by the victorious Philistines, for it was not a fortress, only such a shrine as the simple shepherds could set up when they came into Palestine. Later it was an inhabited town, but of no special importance (I Kings 14:2–4; Jer. 41:5). The disaster in the days of Eli impressed the imagination of the people and was long remembered as an example of how Jehovah might allow his own shrine to be overthrown if his people refused to keep his law (Jer. 7:12; 26:6–9).

THE ROLL OF ESTHER

Old Hebrew manuscript owned by Professor Irving F. Wood

THE column in the middle of this illustration begins, "And Hatach came and told Esther the words of Mordecai," Esther 4:9, and ends in the middle of the 16th verse. The Hebrew reads from right to left.

Manuscript Illumination

The Coronation of Mary the Mother of Jesus. From a rare book of manuscript illustrations on vellum from the private collection of Mr. C. L. Ricketts of Chicago and loaned by him for reproduction in The Book of Life.

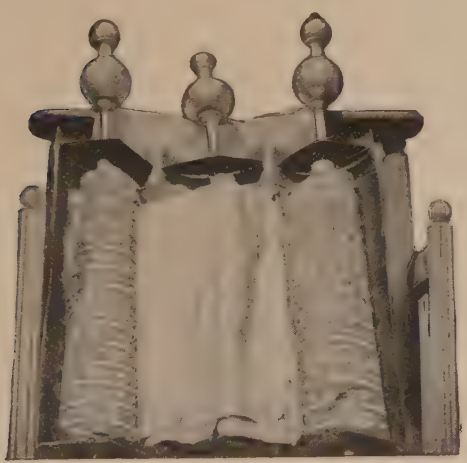
A very beautiful example of manuscript illumination as it was practised in the days before the art of printing was discovered. The monks reproduced the Bible and devotional books and adorned the manuscripts with exquisite paintings in miniature. The illustration is a superb example of this art, reproduced from an ancient French manuscript.

The Manuscripts of the Bible

THIS is the story of the ancient copies of the Bible. Manuscript means "written by hand" and the word is used for the old copies, whether they have come down to us or not.

In ancient times all books were written by hand, for printing was not used until about fourteen hundred and fifty years after Christ. Some people made a business of copying, and books could be bought at shops. But often if one wanted a book he must copy it himself. In Egypt a reed which grew in the water, called papyrus, was cut and pressed into a sort of paper; and the word "paper" comes from "papyrus." In most countries especially prepared leather, called parchment, was used. It would seem to us very thick and stiff and heavy, but it lasted better than the paper to-day. It was so costly that the books written on it were expensive.

What did the old Bibles look like? Down to later than the days of Jesus they were rolls, not books with leaves. The writing was arranged on them in columns. As the reader read, he unrolled the book and rolled up what he had read. Usually the writing was on only one side, but sometimes it was on both; "written within and without" is the phrase in the Bible.



THE SAMARITAN BIBLE
Photograph by W. A. Pottenger Expressly for The Book of Life

The Samaritans, of whom only a hundred or so now survive, possess an ancient roll of the Pentateuch (the first five books of the Bible). This manuscript differs in some respects from the Hebrew version and is very valuable for comparison.

Such a book was bulky. The whole Old Testament could not be written on one roll. The first five books of the Bible were written on one roll, and portions were read in the synagogue every Sabbath, but it made a large book. Usually each book was made on a separate roll.

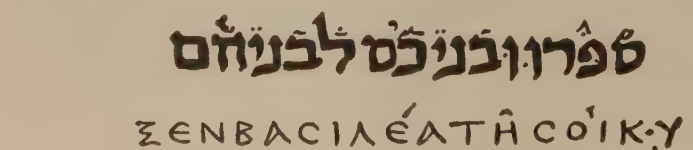
Now it happens in religion that people like to keep the same old customs. The Jews had become so accustomed to seeing these rolls of the books in the synagogue services that when books with leaves began to be used they still kept the roll-books for the Old Testaments to be read in the synagogues. That went on century after century, and even to-day the synagogues which keep the ancient customs have rolls of the Law from which the Scripture is read in the service.

In the first Christian centuries the Greeks began to make books with leaves, like those of to-day. The Christians wrote their copies of the Bible in the new-fashioned way; so it comes about that in the Christian churches the custom of keeping the Bible on rolls never arose, and all the old copies of the New Testament or of the Old Testament, which come from the churches, are in the form of books very much like ours. The church Bibles were usually made with large leaves, like the big Bibles in the pulpits of some churches to-day.

Such books could contain much more than the old rolls. Books containing the whole New Testament, or even the whole Bible, were not uncommon, though they had to be larger than the printed Bibles of to-day.

The Old Testament was written in Hebrew, except a few parts in Aramaic, a language the Jews spoke in the time of Jesus and for a few hundred years before. The New Testament was written in Greek, the language most of the early Christians spoke. The Christians also had a Greek translation of the Old Testament made by Jews in Alexandria before the time of Christ. So the manuscripts of the Jews are in Hebrew; those which come from the Christians are in Greek.

Here is a line of Hebrew and a line of Greek as they were written in ancient times.



THE GUTENBERG BIBLE

The page here photographed belongs to Smith College
Used by courtesy of the college authorities

THE earliest known book printed from movable type is the Latin Bible printed by Johann Gutenberg at Mainz, Germany, between 1452 and 1456. The type was made to imitate closely the black-letter-writing of the manuscripts of that day. Only about twenty copies of this Bible are known to be in existence. It is sometimes called the Mazarin Bible, a copy from the library of Cardinal Mazarin having first attracted attention. The page contains Exodus 32:25–33:14.

morsu plus quod esse nudat: ipo
hauerat nuim ei aaron. per ignomi
niam sordis. et inter viuos nudū con
stituunt. et stans in porta castrorum
ait. Bi quis e dñi migat mihi. Con
gregati sunt ad eum oēs filii leui.
Duibus ait. Hec dicit dñs deus isr.
Ponat vir gladiū sup femur sum.
Et re rdite de porta usq ad portam
per medium castror. et occidat unus
quisq; fratrem sui et amicū et proxi
mum. Fecerūq; filii leui xta sermo
nem mosi: cecideruq; in die illa quasi
triginta milia hominū. Et ait
mosi. Consecrastis manus uestras
hodie dño. unusquisq in filio et fra
tre suo: ut detur vobis benedictio. Fa
cto aut altero die locutus est mosi ad
plm. Peccastis peccatū maximū.
Ascendā ad dñm: si quo modo oīa
quenco deleam. p peccato uro. Reuer
sus ad dñm ait. Obsecro dñe. pecca
uit plus iste peccatū maximū: fecerūt
sibi deos aureos. Aut dimitte eis
hanc noxam: aut si non: dele me
de libro tuo quem scripsisti. Cui rndit
dñs. Qui peccauerit mihi: delebo eū
de libro meo. Tu aut vade: et due plm
ad quē locut' sum tibi. Angelus tu
am uiam preibit te. Ego aut in die
ultionis ulciscar hoc peccatū eius. Per
cussit aut dominus plm pro vitu
lo: quē fecerat aaron. XXXIII

Locutusq; est dñs ad mosen di
cens. Vade: et ascende de loco isto
tu et plus tuus quē eduxisti de terra
egipti: ad terrā quā iurauī abrahe ysaac
et iacob dicēs. Semini tuo dabo
eam: mittā pcursorem tui angelum
ne eiciam chananeū et amorreum. et
hetheum et pherezeum. et eueum et iebu
seum: et imbres ut manes fluentē lacte
et

melle. Non mi ascendam tecū: quia
plus dure cernis est: ne forte disper
dam te in via. Audiensq; plus sermo
nem hūc pessimū: et nullus ornā
re se mundo est usus sui. Dixerat dñs
ad mosen. Loquere filiis isr. Popu
lus dure cervicis es: ascendam i
medio tui et delebo te. Iam nūc depo
ne ornatū tuum: ut sciam quid faciā
tibi. Expoliatum ergo filii: ornā
mentum suum a monte oreb. Moses quoq;
tollens tabernaculum: extendit extra
castra procul: et vocauit nomē eius tabernā
culum federis. Et omnis plus qui ha
bebat aliquā quēstionem: egrediebā
tur ad tabernaculum federis extra castra.
Cūq; egrederet mosi ad tabernā
culum: surgebat uniuersus plus: et
stabat unusquisq; ostio papilionis sui:
aspiciebantq; mosi donec ingre
deretur tabernaculum. Angelo aut ibi
tabernaculum federis descendente in
columna nubis: stabat ad ostium: et lo
quebatur dñs cum mose. Videbatq; om
nis turba populi columnā nubis stare
ad ostiū tabernaculi. Prabantq; ipi
et adorabant: unusquisq; in ostio
tabernaculi sui. Loquebatur aut dñs ad mo
sen facie ad faciē: sicut solet loqui ho
mo ad amicū suū. Cumq; ille reuerte
ret in castra: minister eius iosue filius
nun puer nō recedebat de tabernaculo.
Dixit aut moses ad dñm. Precipis
me educere plm istum: et nō indicas
mihi quem missurus sis mecum: pre
sertim cū dicas. Noui te ex nomine: et
inuenisti gratiā coram me. Si ergo in
uenio gratiā in conspectu tuo: ostende
mihi: ut sciam te: et inueniā
gratiā coram oculis tuis. Respice: plus
tuus gentis hui. Dixitq; dns. Fa
cies mea precedet te: et requiem dabo tibi.

FRAGMENT OF PAPYRUS MANUSCRIPT

Used by courtesy of the Metropolitan Museum,
New York

THIS is a priestly Papyrus from Egypt, of the days of the Empire.

It is given here to show the frail nature of the material upon which the original manuscripts of the New Testament were written.

You see they look very different; and the languages are quite as different as they look.

All of our Bibles have come from old Greek and Hebrew manuscripts like this.

Do we have any of the manuscripts which the authors of the Bible wrote? No. Those have long since perished. None of the oldest manuscripts which have come to the present are the authors' copies. It would be interesting to have, for instance, the very letter which Paul wrote to the church at Rome, but that, after being read and reread, copied and recopied, was doubtless worn out.

How old are the oldest copies of the Bible we have? We have copies of the New Testament and of the Greek version of the Old Testament dating as far back as between 300 and 400 years after Jesus. These copies were fine, great Bibles, doubtless used in the churches. Sometimes only fragments have come down, but in a few cases a large part of the Bible has been preserved. Such a manuscript is called a Codex (plural, codices). Half a dozen of the oldest are very famous, and have special names.

One is the Sinai Codex, because it was found by a famous scholar in a convent of the Greek church on Mount Sinai. The ignorant monks brought some leaves of it to his room to build a fire with! The scholar, whose name was Tischendorf, saw to it that no more of the precious book was used for kindlings.

Another is called the Vatican Codex, because it is in the library of the Vatican, the Pope's palace at Rome.

Another, now in Oxford, England, is called the Alexandrian Codex, because it came from Alexandria in Egypt.

The early manuscripts are written in capital letters, and are designated by capital letters. The Alexandrian Codex is Codex A; the Vatican, Codex B, and so on.

Later manuscripts are, of course, less valuable. They are written in small letters, and designated by numbers: 1, 2, 3. There are very many of these manuscripts.

It is curious that there are older manuscripts of the New Testament than of the Hebrew Old Testament, though the Old Testament was written so much earlier. The earliest complete manuscript of the Old Testament dates from 916 A.D. The Old Testament manuscripts are all very closely alike, for the Jews copied their Bible with great care. That was not true in the earliest times, however, for there

are a few plain mistakes in copying. The Jewish copyists wrote the text which came to them just as it was, and noted in the margin what was surely wrong. The English translation has often followed this. For example, Jeremiah 27:1 begins: "In the beginning of the reign of Jehoiakim," but as one reads on, it becomes plain that the name should have been Zedekiah. Some copyist wrote the wrong name, and all the rest followed him, and put the right name on the margin of the page.

A few fragments of old Hebrew manuscripts of the Bible date from as early as 200 years after Christ, but they are so small in extent that they do not tell us much about the early form of the books of the Bible.

There is another thing in the Hebrew manuscripts which seems very strange to us, and that is what they did with the vowels. The old Hebrew, and the other kindred languages, never wrote the vowels, but only the consonants. Now if we did that it would be very hard to read our language. Try it. VR HRD T RD R LNGG. It was not so hard to read Hebrew, and he who knew the language was expected not to need childish helps like signs for the vowels. But even in Hebrew many words could be read in different ways. The Old Testament was read so much that there was a traditional way to read each word. The reading usually used was known to all the scholars, and no other way was considered correct. We have something like that in English. How do you pronounce "-ough" in "though," and in "through"? So in Hebrew each word had its traditionally correct pronunciation.

At last the scholars tried to fix the traditional way by signs. They invented a set of vowel marks; not letters, but marks written below or above the word. They added marks to show that a letter was doubled, and other marks for pauses. These signs they wrote on the text of the Hebrew Bible so that all might know just how it should be read. These scholars were called Massoretes, and the text of the Old Testament as they read it is called the Massoretic text. The work of these old scholars, who devoted their lives to the study of the Bible, still stands. The Massoretic text is read in the Jewish synagogues and printed in the Hebrew Bibles to this day. It is translated into the English Bible, so that when we read the Old Testament, we may well remember the debt we owe to these old Jewish students of the Bible fifteen hundred years ago.

Holy Family

By Peter Paul Rubens (1577–1640)
Color Photograph by Alinari Brothers, Florence, Italy

This is a picture of Elizabeth and the infant John paying a visit to the infant Jesus. "There is very little that seems Christian in Rubens' work compared with that of the greatest masters: for his Madonnas, martyrs, and saints are devoid of all spiritual expression." Is the criticism wholly just when applied to this picture? Do you not think the faces of Elizabeth and John, at least, have a spiritual quality? Remember that all the old painters of religious pictures are influenced by the times. Would you say that Rubens' time was less spiritual than that of the great Italian masters?

The Bible and Education

WHAT IS EDUCATION?

"LEARNING to read, write and cipher," says one, "constitutes an education." Another carries it farther, and says, "Going to high school, and possibly to college." "Learning enough so one can read the papers and good books intelligently," says a third.

Yet almost every one of these would have something more to say if asked, "What were the valuable things in your education?" Will you, the reader, ask that of yourself? The answers would be exceedingly varied. One would mention a school or college. Another would say it was the influence of some particular teacher who had made a strong impress at the impressionable age.

But quite as many would name something which had not to do with school at all. It might be the influence of father or mother, of a wise friend or a helpful employer. It might be a period of work at first hard and distasteful, in which, later, the person "found himself." It might be a struggle for success, or a defeat in life; labor, which taught perseverance, or illness, which taught patience.

Now in the light of that experience, let us come back to the question, What is Education? Obviously it is not "schooling," it is not "booklearning," though all these may be means of education. It is gaining power to use life to the best advantage.

The relation of education to the past is often thought to be simply passing on the knowledge and the culture of past generations to the future generation. No. It is far more than that. The purpose of education is to rouse in the coming generation the creative spirit which produced great things in the past.

The easiest way to do this is usually through the school; but it is not the only way. The school always needs to be supplemented by the home, the church, and a wholesome public sentiment in the community. Without these the school cannot do its proper work; with them a very small amount of schooling will suffice for the basis of a valuable education, in persons of character, persistence, and good

ability. Let no person who has been deprived of extensive school advantages suppose that he is therefore shut out from education. School is an educational advantage which no one ought to neglect if he can have it, but it is not, to the best minds, an educational necessity.

THE PLACE OF THE BIBLE IN EDUCATION

If education is gaining the power to use life to the best advantage, then whatever helps us to understand life and how to use it best is valuable for education. This is particularly the function of the Bible. It helps us to see, as no other books do, what life is, how it is related to God, how we can use life for the highest ends. The Bible lays the very foundations of education. All the education of our civilization builds on it. The wise person goes straight to the source, and finds his foundations there. He knows that what he finds elsewhere comes at second hand from the Bible.

The Bible is the ultimate source of the highest ideals of life the human race has yet found. That means that it is the foundation of the best in education. "The Bible is in and of itself a liberal education," said James Anthony Froude.

In saying this we do not forget the great part which science and literature and art play. Science tells us the extent of the heavens, the long course of the history of life, the use of the forces of the universe, which chemistry and physics have made possible in steam and electricity and all the complicated wonders of manufactured articles. No one is so foolish as not to reckon this at its full value. But education is concerned primarily with the use of life, not of things. Having all these things, how are we bettered by them? Do we use them to make righteousness stronger and wickedness weaker, to increase brotherhood and decrease selfishness? That is the ultimate problem of education; and for that we need the ideas of the Bible.

How can we use the Bible for education?

We use the Bible for education when we seriously attempt to find its teaching about life and the use of life.

PRINCIPLES OF THE EDUCATIONAL USE OF THE BIBLE

1. Bible study is a means, not an end. Mere knowledge of Biblical facts is not in itself educational. The object of Bible study is to find its religious and moral teaching. The list of the kings of Israel has in itself no more moral education than the list of the kings

of England; the geography of Palestine, than the geography of France. These are the framework in which the moral teaching is set. The Bible must be so used as to teach about life and its value.

2. The ultimate value of the Bible lies in the religious and moral truth which it teaches. That truth lies in two fields: the relation of man to God, and the relation of man to his fellowman. These two are at bottom one; for man's relation to his fellowman is founded on the common relation of men to God.

3. The Bible teaches this truth in its pictures of human life. Here lies the value of its stories, its history, its poetry and prophecy. The Bible is not a book of abstractions. It is as definitely human as any literature in the world. This does not mean that it is not inspired.

4. The Bible is the record of great religious experiences. It is the report of how different men found God, and how God found these men. One man had a religious experience, and wrote, "The Lord is my shepherd, I shall not want." Another man had a religious experience, and wrote, "I have learned in whatsoever state I am therewith to be content." The experiences were not all the same. They varied, as those of men of all ages have varied. But they all had one thing in common; they were an honest search for God. Their value to us is to show us how we too may search for God and find him.

5. The Bible is the record of a gradual revelation of God. The characters of the Bible are very far from being on a dead level of religious knowledge. It is a long way from Jacob to Paul. The early stories of the Bible show very crude moral and religious ideas. Slavery and polygamy were practised. The conception of God grew. The ideas of morality grew. Gradually both became purer and higher till they culminated in the perfect teaching of Jesus.

6. This being so, we must recognize varying values of different parts of the Bible. The world has passed beyond the ethics of the writer of Psalm 137, who calls the man happy who shall dash out on the stones the brains of Babylonian babies. The understanding of God and his demands has been a slow growth, and the writers of the Bible shared in the growth. It is wrong, and only results in moral confusion, not to recognize this growth and development.

7. The writers of the Bible were the greatest religious geniuses of their ages. They may not have seen all truth—no man does—but they saw the highest truth which any one in their day understood.

Through them God spoke, first to their own times, then to later times, and now to us. So in a very true sense the Bible comes to us as the Word of God; but each part has its own peculiar value.

8. The center of the study of the Bible lies in the religious purpose of its various books. In general the study of the Bible is far too fragmentary. Single texts are used where the broad sweep of a book should be found. It is easy to mistake a text: it is not so easy to misinterpret a book. One who would understand the books of the Bible must ask, "What did the writer of this book mean to tell his reader?" Usually the writer had some great thought which he wished to emphasize. If one reads the book through the thought becomes plain. The writer of Genesis wishes to show that God was guiding the family which later became Israel; of Judges, that when the nation followed God, prosperity followed, when they abandoned him, adversity came (see Judges 2:11–19); of Amos, that God is indignant when the rich oppress the poor; of Job, that suffering is a mystery with which we must trust God. The great religious ideas of the authors are the outcome of their religious experience and become the Word of God which they have for the world.

9. The portions of Scripture used must be adapted to the intellectual development of the learner. The Bible has an abundance of simple stories and beautiful songs for little children, of calm advice for strong men, of comfort for sorrow, of profound observation and discussion for those immersed in the problems of life. It meets every age and every mood. Half the skill in using it in education consists in adaptation. Only the one who knows the Bible can make this adaptation.

10. The Bible is not a textbook, but a field of study. With a textbook the student begins at the beginning and proceeds by orderly stages to the end. A field of study is a subject as it appears in living form. A book of Botany is a textbook, plants are a field of study; an Astronomy is a textbook, the heaven above with the sun by day and the stars by night is a field of study; a History of Literature is a textbook, a library is a field of study. The Bible is a library, and in it each person may seek what meets his own needs.

THE OLD TESTAMENT IN EDUCATION

In a field of study one must first classify the material to be used. The astronomer classes the heavenly bodies as sun, moon, planets,

stars. So the student of the Old Testament begins by classifying his matter. In literature we cannot draw absolutely fixed lines, but the Old Testament may be classified in the following way:

1. Stories of incident. These are usually single episodes, often in the form told by story-tellers of Israel before they were written out by religious teachers. They usually point some simple and obvious truth, often that sin brings punishment. Illustrations are the Eden story, the stories of the tower of Babel, of Naboth's vineyard, and of Jonah. Often these little stories are themselves portions of larger pictures, playing a part in the hero tales. Such are the stories of the sacrifice of Isaac, of how Jacob got the blessing by deceit, of Moses in the bulrushes, of Moses and the burning bush, of the boy Samuel in the temple. Sometimes they are stories which had part of their ancient interest in the fact that they were told about places in Israel. Such are the stories of the naming of Beersheba, of Jacob's vision at Bethel, of Sodom and Gomorrah, of the crossing of the Jordan, of Abraham's purchase of the cave of Machpelah. The Bible is wonderfully rich in simple stories.

2. Hero tales. Through the Pentateuch, Joshua, Judges, Samuel, Kings, Nehemiah, and Daniel, there runs a series of hero tales unsurpassed in any literature. Often they gather in a group of stories making a hero-cycle. Such are the tales of Abraham, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Elijah, Elisha, Nehemiah, and Daniel. In these cycles of stories lies the portrayal of a character, with his virtues, his personal qualities, sometimes his foibles and weaknesses, as in a modern novel. It is worth while sometimes to read a group of stories through rapidly in order to get the portrayal of the character; to try to picture the man, to know him so that you "would recognize him if you met him on the street."

3. The orations and sermons of the prophets. These utterances of the prophets were not abstract statements put forth into empty air. They reflected the circumstances of the times as closely as do the speeches of a modern politician. They pulsate with life. Always the writer had an immediate object in view. He was pleading for some reform or offering encouragement in some discouragement. The books of the prophets are sometimes obscure to us for several reasons:

a. We have lost touch with the circumstances which produced them. These can often be recovered by a study of the time of the prophet and of the chief ideas of his sermons.

b. The sermons usually come to us without order. This is especially true of the great prophets, Isaiah and Jeremiah.

c. Often the book of a prophet consists only of fragments of speeches, paragraphs from sermons, pungent sayings which could not be forgotten. This is especially true of Hosea, Amos, and Micah. Such books must be read, not as connected and well developed speeches, but as collections of extracts, often repeating in different form the same ideas. They have one advantage; it is easy to see what is the author's purpose. The ideas most often repeated must be the ideas upon which the prophet laid most emphasis.

In general, the prophetic sermons give three kinds of material for religious value: denunciations and warnings to those doing evil, like Amos 1–3 (4:11) or Isaiah 1 (4:52); encouragement for the disheartened, like Isaiah 40 (4:131); and, often as a part of the last, the splendid hopes for the future which are called Messianic prophecy, like Isaiah 11:1–9 (4:78) or Ezekiel 37 (4:354).

4. The songs of religious experience. Most of these are in the Psalms, which was the hymn book of the temple after the exile. They are also found scattered elsewhere, like Habakkuk 3. The Psalms are the finest collection of religious songs in all the world. They meet all moods of religious experience. Not that they are all perfect. The "imprecatory Psalms" have sometimes an element of vengeance which people in the Christian religion ought to rise above—and do not always. We know better, but the experience of the great World War should make us very humble.

5. The wisdom literature. This is in part simple proverbs, giving maxims and observations on ordinary life, as in the Book of Proverbs; in part the discussion of problems of life as in Job with its problem of suffering, and Ecclesiastes with its problem of what constitutes the value of life.

6. Apocalypse. This is represented in the Old Testament by Daniel, which is a book written to encourage the Jews in a time of trouble. By story and vision it teaches that if they will hold fast by God he will hold fast by them and redeem them from their disasters.

THE NEW TESTAMENT IN EDUCATION

The New Testament is the chief source of Christian education. It contains the life and teaching of Jesus, and the records of the deeds and writings of the earliest Christian church.

The teacher of the New Testament needs to remember that this also, as well as the Old Testament, is a field of study and not a text-book. It gives the story of Jesus, and memoirs and letters of those whose lives were inspired by him. It is not a book of laws, but of human experience. It gives not legal precept, but religious principles. Legal precept says, "This must always be done, that left undone." Religious principle says, "Here is a great religious conception. Apply it to your own life and time as seems best under your conditions." The New Testament has laws and commands, but we must make the personal application.

The New Testament contains four classes of books:

1. The stories of Jesus and the early church in the Gospels and Acts. We have no formal biography of Jesus or systematic statement of his teaching. We have four groups of rather miscellaneous collections of stories about Jesus, which embody some accounts of what he said. The one thing they clearly reveal is the spirit which inspired him, and the principles of his teaching about God and man's relation to God.

2. Letters of Paul. It is important to remember that these are letters, not books. They are personal and spontaneous, written to meet some special need. We do not expect finished style or the complete treatment of subjects in letters. They are not written like theological treatises. Paul is very clear in his statement of the principles of Christianity, but only so far as they apply to the particular matter about which he is writing at the time.

3. The Homilies. These are the "general epistles" in the latter part of the New Testament. They also were written to meet some special situation. The nearest approach to a general treatise is the Epistle of James, which is a little essay on righteous living. Here also, however, the writers are expressing general principles, whose application to our own times is for us to work out.

4. Apocalypse. The Book of Revelation sometimes seems to be farther off from our own times than anything else in the New Testament. The book was written for encouragement. It is not to be used as a summary of all history, but as a magnificent trumpet call to faith in the ultimate triumph of God's plan for the world.

THE USE OF THE BIBLE IN RELIGIOUS EDUCATION

Let us remember (1) that education is not learning facts, but gaining a power to use life to the best advantage; (2) that the Bible is not a set of laws, but a record of religious experience, a revelation of how God came into the lives of men.

Religious education is learning how God can come into our lives to make them most useful. We come to the Bible to learn how he came into other lives. In kindred ways he may come into ours. We see what effect his coming had on their lives. It may have kindred effects on ours. We see how it inspired them to trust, courage, service for others. It may inspire us also to trust, courage and service for others. We see what visions of great truth they had because God had come into their lives. We may have visions of great truth because God has come into our lives. We see how they tried to put their revelation from God to work in the world in which they lived, with the needs of its day. We may try to put God's revelation to us to work in our world, with its needs. That is how the Bible is the Word of God to us, and how we need it for our religious education. Add to this that the Bible is our only source for knowledge of Jesus and his teachings, which is the basis of the Christian religion, and the Bible becomes for the Christian the one book of religious education which nothing can displace.

ADAPTATION OF THE BIBLE

Two kinds of adaptation are needed:

1. Adaptation to age and intellectual development. An article in another part of this volume on "The Bible in the Home" deals with this. It surely does not need to be said that all parts of the Bible are not adapted equally to all ages. Little children have always been told Bible stories. Many of them are well fitted for use with children, for they took form in the early ancient Israel, by being told to children.

2. Adaptation to the needs of modern times.

In modern times, two questions have arisen, and have sometimes puzzled parents and teachers. One is, Are not many of the stories of the Old Testament too cruel and barbaric for present use?

Without doubt there are anecdotes in the annals of ancient Israel which are barbaric and cruel, and which might give, if not rightly used, a wrong impression of God. Each parent and teacher

must decide what should not be used with the special group of children concerned. At the same time it must be said that we are too much inclined to wrap our children's minds in moral cotton wool. They are usually more hardy than we suppose. Bloody stories often seem to them much less repulsive than to us. They are quite apt to revel in a story which ends, "and then the bear ate them all up." The adult mind is often more delicate than the child mind. If the child passes through the development of the race, we must expect him at a certain stage to delight in what we call "barbaric." He will not be disturbed by the vengeance on Achan or the slaughter of the Philistines in battle. Give him a story with plenty of action and his healthy mind will digest a good deal of barbarity. To most children "the story is the thing." Our more sophisticated minds see things which are simply non-existent in the mind of the child.

We may wisely use these very stories to teach the lessons of peace. There is no stronger argument for peace than a plain exhibition of the results of war. The stories of barbarity of the Old Testament make a real argument for peace. Some of the greatest of the prophets saw it exactly in that light. Isaiah belonged to the peace party of Judah. He believed that Judah had more to gain by friendship with other nations than by war. Friendship with other nations might be distasteful to the nationalist, but the prophet declared that war meant ruin, and it did. Jeremiah was one of the greatest patriots in the history of Judah, but he was also one of the most unpopular men, because he was opposed to the wasting of the national resources in fruitless resistance. Isaiah and Micah prophesied the coming of the time when "spears should be beaten into pruning hooks." "He shall speak peace to the heathen," said Zechariah. Let us not forget that the Book of Proverbs said that "a soft answer turneth away wrath" long centuries before Jesus commanded men, to "resist not evil." "Prince of Peace" was the glorious title given by Isaiah to the coming Messiah. The Old Testament has a great store of sweet and beautiful stories like the forgiveness of Joseph, the tenderness of the mother of Moses, the love of Hannah, the idyl of Ruth in the turbulent days of the Judges. There is certainly no greater proportion of stories of war and bloodshed in the Old Testament than in the history of our own times. These stories, like the stories of modern wars, may be used for the examples of heroism, sacrifice, and devotion which they contain and also, if rightly

interpreted, to lead the wish of the child on to the time when there shall be no more war and the reign of the Prince of Peace shall be supreme. No mother should hesitate to encourage the child to read the Old Testament simply because it contains stories of war and cruelty. The daily paper, the history of our country, from the earliest times to the present, are full of such accounts. We cannot quarrel with history: "What is written is written." But the Bible contains, in addition to these old stories, the great lessons of the doom which overtakes evil men and unjust causes and tyrannical nations; it always points the way to peace. It is full of the passionate longing and pleading for peace, and in the New Testament we have the stories of those two great souls, Jesus and Paul, who won their victories without lifting a sword or striking a blow. Children should read all the stories of the Bible, then they should be guided into a right interpretation of them.

The second question is, How can we give the stories, especially the Old Testament stories, religious values? Many of them seem only secular. There is a wide-spread feeling that religious education has sometimes erred in dragging in a religious lesson when it was not there; and so it has. The remedy is not to cease using the stories, but to use them as the Bible writer used them. Sometimes he tells a story, which is only a part of a larger story, and has by itself no religious lesson. The selling of Joseph as a slave to the Midianite merchants is not in itself religious, but is a part of the story of how God guided the life of Joseph to his own purposes. Genesis 50:20, "You meant it for evil; God meant it for good," is the writer's religious teaching. Often the writer has a religious purpose in telling the story, but leaves the reader to find it. In the stories of the Garden of Eden, of Babel, of Achan, and many others, the teaching is that sin brings punishment.

It is not necessary, however, that a religious label should always be tagged to the story. If the child becomes familiar with the Bible, the stories may be trusted to make their own religious impress. We may trust something to the common sense of a child's mind.

The first stage of the interest of the child, then, is in the story or incident. The next stage is that of interest in hero tales. This is usually said to begin at about the age of twelve. Then is the time to use the great characters of the Bible for examples of nobility and heroism. Then is the age to enlist youth under the

great Captain of our Salvation. They will respond to the heroism of Moses, Daniel, Paul. Great deeds and noble characters thrill them. Any means which will make the Bible people seem living and vivid, not merely characters in a book, should be used at this age. Sometimes stories like the "Little Stories about Jesus," in Volume 1 of this set, will help. Sometimes they will be drawn more to the Gospels themselves.

This is an important age, for in it are laid the foundations of character for later life. The Bible must be made attractive, not repellent, if it is to have any influence.

At a later time in the child's life, perhaps at the age of sixteen, comes an interest in the fundamental principles of life. This is the stage of idealism. The youth seeks absolute honesty. He may object to the church because he is not sure he can honestly subscribe to its creeds. He is looking for principles on which to found action.

Here comes the opportunity to give the religious idealism of Jesus's teaching. The youth will often respond to the Sermon on the Mount. If the prophets with their splendid ideals can be made living to him, their teaching will be helpful. The precepts of Proverbs, which are convenient forms for memorizing in childhood, now take on a living interest as the expression of principles of action.

Already the social instinct is awakening, and the youth finds it necessary to adjust his life to the life about him. He is learning to live with others, perhaps to earn his living and take his share of community life. He turns to the Bible for the principles of adjustment of personal and social relations on a religious basis. What has God to say through the Bible as to his relation to other men, to society and the state? The teaching of Jesus is rich for young people of this age; so are the principles of religious life in any part of the Bible.

A problem which often arises at this period is how to keep the religious life real amid the rush of other things. Another problem is sometimes that of readjustment. Many young people have to revise their ideas about religion as the result of education or of new conceptions. They are forced to lay aside some of the notions of their childhood, and they fancy, quite wrongly, that they are laying aside their religion. Not at all. They are only making a restatement of it to fit their intellectual development. Will the Bible help them in these problems? Yes, if they will use it aright. Let them come to it with this question, What constitutes religion? They will see it is not

particular opinions about unimportant things, but a confident trust in God and a desire to do his will. That was religion to the prophets, to Jesus, to Paul. They may find that religion is far simpler and more elemental than they had supposed it to be; and at the same time, that it probes life far deeper.

Education never ceases. As long as there is some spiritual power still to be gained, religious education goes on. The Bible always has its part to play in that education. The writers of the Bible met the same elemental experiences we meet, and found them roads to a better knowledge of God. They met joy and sorrow, hope and despair, success and failure, triumph and discouragement. We go to the Bible to see how they met them. If they found God in such experiences, so can we. God can speak to us through them, and so the Bible grows year by year more truly the Word of God to us. To the very end of our life we are still using the Bible for religious education. Let us always keep in mind the great purpose which is behind the Bible.

That is why the Bible is the Word of God. It is not because any council or body of men said it must be, but because men who listened for the Word of God found it speaking more clearly to their souls from the pages of these books than from any other pages in the world. It does not speak with equal clearness from them all. Beyond doubt, some parts of the Bible are more valuable than others. The Gospels are worth more for religious life than the Song of Solomon. But taken as a whole, no body of books in all the world can compare for religious truth and help for life with the Bible. It is God's best message in the literature of the world.

MADONNA DELLA STELLA

By Fra Angelico (Giovanni Guido, 1387–1455)
In the Monastery of San Marco,
Florence, Italy
Photograph by Alinari Brothers, Florence, Italy

THE "Madonna of the Star" is so called from the star upon the head of the Madonna. Notice the lovely face of the mother, the beautiful blue robe, the prevailing color of gold, the exquisite miniature figure. The details of the frame of gold, the figures of saints and angels, are worked out with the greatest care. The Child is not so lovely as the mother, for he has the old face so often seen in the earlier pictures. Study all the detail.

Poems in Narrative Books of the Bible

THE following is a list of poems and poetic fragments scattered through the narrative books of the Bible. Most of them are printed as poetry in The Book of Life. Where not so printed the poetic character may be seen by the parallelism. In Hebrew poetry there is not only a rhythm of words, but a rhythm of thought. Two or more lines stand in relation to each other. This relation may be contrast, as

> "God knoweth the way of the righteous,
> But the way of the ungodly shall perish."

This is called antithetic parallelism.

The relation may be repetition, as

> "Forsake me not, O Lord,
> O my God, be not far from me."

This is called synonymous parallelism.

The relation may be continuity, when the second line continues and completes the first, as

> "As a door turneth upon its hinges,
> So doeth the slothful upon his bed."

This is called synthetic parallelism.

OLD TESTAMENT POEMS IN NARRATION

Genesis 4:23, 24, Song of Lamech; see 2:21.
Genesis 27:27–29, Isaac's Blessing of Jacob; see 2:81.
Genesis 27:39–40, Isaac's Blessing of Esau; see 2:83.
Exodus 15:1–19, Song of Moses; see 2:206–208.

Exodus 15:1–18, 21, Miriam's Song at the Red Sea; see 2:208.

Numbers 10:35, 36, Song at the Moving of the Ark; see 2:244.

Numbers 21:17, 18, Song of the Well; see 2:260.

Numbers 21:27–30, Song on the Fall of Heshbon; see 2:261.

Numbers 23:7–10, 18–24; 24:3–9, 15–24, Oracles of Balaam; see 2:267, 268, 269, 270.

Deuteronomy 32:1–43, Song of Moses; see 2:286–291.

Deuteronomy 33:2–29, Blessing of Moses; see 2:292–296.

Joshua 10:12, 13, From a Ballad of the Battle of Gibeon; see 2:362.

Judges 5, Song of Deborah; see 2:389–392.

Judges 14:14, Samson's Riddle; see 2:426.

Ruth 1:16, 17, Ruth's Decision; see 2:479.

I Samuel 1:12–17, Hannah's Prayer; see 2:442.

I Samuel 15:22, 23, Samuel's Saying; see 3:18.

I Samuel 18:7; 21:11, Song of David's Prowess; see 3:41.

II Samuel 1:19–27, David's Lament over Saul and Jonathan, "Song of the Bow"; see 3:78, 79.

II Samuel 3:33, 34, Elegy on the Death of Abner; see 3:86.

II Samuel 23:1–7, Last Words of David; see 3:152, 153.

II Kings 19:21–28, Isaiah's Doom-song over Sennacherib; see 3:280–286.

Daniel 2:20–23, Daniel's Song of Praise to God; see 4:427.

Daniel 4:34, 35, Nebuchadnezzar's Song of Praise to God; see 4:437.

Jonah 2:2–9, Jonah's Song of Thanks; see 4:418.

NEW TESTAMENT POEMS

Luke 1:46–55, The Magnificat, The Song of Mary; see 6:18.

Luke 1:68–79, The Benedictus, The Song of Zacharias; see 6:23–24.

Acts 17:25, Paul's Quotation from Aratus, or Cleanthes; see 7:59.

Revelation 4:11, The Song of the Living Creatures; see 7:434.

Revelation 5:9, 10, The Song of the Elders; see 7:435.

Revelation 5:12, 13, The Song of the Multitude; see 7:435.

Revelation 11:17, 18, The Thanksgiving of the Elders; see 7:446.

Revelation 15:3, 4, "The Song of Moses and of the Lamb"; see 7:454.

Revelation 19:1, 2, 6, 7, Songs of the Heavenly Hosts; see 7:460.

List of Poems Relating to Bible Stories

The Old Testament

AUTHOR	POEM
Edwin Arnold	Making of Man
Christina Rossetti	Eve
Mrs. Sigourney	Eve
William Knox	The Curse of Cain
John Vance Cheney	The Death of Adam
Arthur Hugh Clough	The Song of Lamech
Charles Mackay	Tubal Cain
George Eliot	The Legend of Jubal
Bernard Barton	The Translation of Enoch
Anonymous	Enoch the Immortal
Mrs. Sigourney	Methuselah
Reginald Heber	The World Before the Flood
Jean Ingelow	The Entrance into the Ark
Mrs. Sigourney	The Ark and the Dove
Edwin Arnold	Nimrod and the Gnat
Edwin Arnold	Hagar and Abraham
Edward Everett Hale	Hagar Departed
Lord Houghton	Abraham and his Gods
Edwin Arnold	Iblis and Abraham
Edwin Arnold	Abraham's Offense
John Boyle O'Reilly	The Treasure of Abram
Edwin Arnold	Abraham's Bread
John Stuart Blackie	Abraham
N. P. Willis	Hagar
Hartley Coleridge	Hagar
John Greenleaf Whittier	The Cities of the Plain
N. P. Willis	The Sacrifice of Isaac
Mrs. Sigourney	Abraham at Machpelah
Arthur Hugh Clough	Genesis XXIV
George Crabbe	Jacob and Rachel

AUTHOR	POEM
Arthur Hugh Clough	Jacob's Wives
N. P. Willis	A Bible Story for Mothers
John Hay	Israel
Charles Wesley	Wrestling Jacob
William W. Campbell	Peniel
Lizette W. Reese	The Cry of Rachel
Arthur Hugh Clough	Jacob
Charles Jeremiah Wells	Joseph and his Brethren
Charles Lamb	On a Picture of the Finding of Moses by Pharaoh's Daughter
Erasmus Darwin	Moses Concealed on the Nile
James Montgomery	Moses in the Desert
George Croly	The Seventh Plague of Egypt
Edwin Atherstone	The Plague of Hail Stones
Samuel Rogers	The Death of the First-Born
Abraham Cowley	The Destroying Angel
Reginald Heber	The Passage of the Red Sea
John Ruskin	The Destruction of Pharaoh
Felicia Hemans	The Song of Miriam
Thomas Moore	Sound the Loud Timbrel
William Cowper	Jehovah-Nissi
John Keble	The Song of the Manna Gatherers
Lord Houghton	Mount Sinai
James Montgomery	The Summit of Mount Sinai
John Stuart Blackie	Moses
Edwin Arnold	Moses and the Angel
Mrs. Sigourney	Aaron on Mount Hor
John Greenleaf Whittier	"The Rock" in El Ghor
Horatius Bonar	Mount Hor
John Keble	Balaam
James Montgomery	The Death of Moses
John White Chadwick	The Kiss of God
Richard Henry Stoddard	The Death of Moses
Thomas Moore	Weep, Children of Israel
Cecil Frances Alexander	Burial of Moses
George Eliot	The Death of Moses
William Cullen Bryant	"No Man Knoweth his Sepulcher"
Bernard Barton	The Battle of Gibeon

AUTHOR	POEM
George S. Outram	Meroz
Rose Terry Cooke	Jephtha's Daughter
Lord Byron	Jephtha's Daughter
N. P. Willis	Jephtha's Daughter
Robert Herrick	The Dirge of Jephtha's Daughter
John Greenleaf Whittier	The Wife of Manoah to her Husband
Emily Judson	Samson
John Milton	Samson Agonistes
Edgar Fawcett	The Young Samson
Felicia Hemans	Ruth
Thomas Hood	Ruth
William Tennant	Ruth and Naomi
N. P. Willis	Hannah and Samuel
N. P. Willis	The Hebrew Mother
Edward Everett Hale	Eli and Samuel
John Henry Newman	The Call of David
Charles and Mary Lamb	David
Mrs. Sigourney	Filial Piety of David
Robert Browning	Saul
Lord Byron	Song of Saul Before his Last Battle
Edward Hayes Plumtre	Gilboa
Henry Wadsworth Longfellow	The Chamber over the Gate
N. P. Willis	David's Grief for His Child
N. P. Willis	Absalom
Sir Philip Sidney	Kynge David: hys Lamente
Mrs. Sigourney	The Tomb of Absalom
Mrs. Sigourney	Barzillai the Gileadite
N. P. Willis	The Vigil of Rizpah
William Cullen Bryant	Rizpah
Alfred Tennyson	Rizpah
Charles and Mary Lamb	David in the Cave of Adullam
Edward Hayes Plumtre	Three Cups of Cold Water
Barbara Miller Mac-Andrew	The Well of Bethlehem
John Stuart Blackie	David
John Greenleaf Whittier	King Solomon and the Ants
Lord Houghton	Solomon and the Ants

AUTHOR	POEM
John Godfrey Saxe	King Solomon and the Bees
Robert Browning	Solomon and Balkis
Edwin Arnold	Solomon's Signet
Rudyard Kipling	True Royalty
Owen Meredith	The Apple of Life
John Payne	The Roses of Solomon
Owen Meredith	King Solomon
Mrs. Sigourney	The Prince of Edom (I Kings 11:21)
Mrs. Sigourney	The Widow of Zarephath
John Keble	Elijah in Horeb
Thomas Campbell	Elijah's Interview
Richard Wilton	Elisha's Chamber
Richard Chenevix Trench	The Law of Love (II Kings 4:3, 4)
John Keble	Naaman's Servant
Erasmus Darwin	Destruction of Sennacherib's Army
Lord Byron	The Destruction of Sennacherib
Robert Southey	Destruction of Jerusalem
John Edmund Reade	Queen Vashti's Complaint
Helen Hunt Jackson	Vashti
Helen Hunt Jackson	Esther
Helen Hunt Jackson	Mordecai
Samuel Taylor Coleridge	Job's Luck
John Vance Cheney	The Poets of Old Israel
Isaac Watts	The Hebrew Bard
Lord Byron	The Harp the Monarch Minstrel Swept
Alfred Tennyson	Babylon
Robert Southey	Babylon
Thomas Moore	"Arise, Arise, Thy Light is Come"
Edward Everett Hale	Jehovah Liveth (Jeremiah 5:2)
John Vance Cheney	"Is There any Word from the Lord?" (Jeremiah 37:17)
Thomas Moore	War Against Babylon
John Greenleaf Whittier	Ezekiel
Felicia Hemans	Belshazzar's Feast
Bryan Waller Proctor	Belshazzar's Feast
Lord Byron	Vision of Belshazzar
Lord Byron	To Belshazzar
Robert Morris	The Prayer of Daniel

The New Testament

AUTHOR	POEM
Arthur O'Shaughnessy	St. John the Baptist
William Drummond	For the Baptist
Horatius Bonar	Bethlehem
E. H. Sears	"Calm on the Listening Ear of Night"
Thomas Campbell	The Nativity
John Milton	The Nativity
William Drummond	Run, Shepherds, Run
Robert Herrick	"What Sweeter Music Can We Bring?"
Richard Crashaw	A Hymn of the Nativity
Jeremy Taylor	Hymn for Christmas Day
Isaac Watts	"Shepherds, Rejoice, Lift Up Your Eyes"
Samuel T. Coleridge	"The Shepherds Went Their Hasty Way"
Christina Rossetti	A Christmas Carol
William Morris	Masters, in This Hall
Charles Kingsley	A Christmas Carol
James Russell Lowell	A Christmas Carol
Robert Browning	Christmas Eve and Easter Day
John Greenleaf Whittier	A Christmas Carmen
Alfred Noyes	Slumber Songs of the Madonna
Alfred Noyes	The Carol of the Fir-Tree
George Macdonald	That Holy Thing
Elizabeth Barrett Browning	The Virgin Mary to the Child Jesus
Joyce Kilmer	Gates and Doors
Joyce Kilmer	Kings
Bishop Heber	In the Temple
N. P. Willis	Baptism of Christ
Reginald Heber	A Voice in the Wilderness
William Drummond	A Voice from the Desert
Lydia H. Sigourney	Bread in the Wilderness
John Keble	Nathaniel
Ray Palmer	"I Saw Thee"
S. G. Bulfinch	The Marriage of Cana
Lydia H. Sigourney	The Ruler's Faith
James Freeman Clarke	Jacob's Well
George W. Bethune	Christ by the Well of Sychar
N. P. Willis	The Widow of Nain

AUTHOR	POEM
Felicia D. Hemans	Christ Stilling the Tempest
Frances S. Osgood	The Healing of the Daughter of Jairus
N. P. Willis	The Daughter of Herodias
John Keble	The Deaf and Dumb
N. P. Willis	Lazarus and Mary
N. P. Willis	The Ten Lepers
Henry W. Longfellow	Blind Bartimæus
Felicia D. Hemans	The Memorial of Mary
George Croly	The Triumph
N. P. Willis	Christ's Entrance into Jerusalem
N. P. Willis	Weeping Over the City
Robert Herrick	To Keep a True Lent
John Pierpont	The Last Hymn
Frances Bannerman	An Upper Chamber
N. P. Willis	Christ Teaches Humility
Ray Palmer	Gethsemane
Elizabeth Barrett Browning	Christ's Look to Peter
Lydia H. Sigourney	The Defection of the Disciples
Ray Palmer	Via Dolorosa
John Keble	The Wine and Myrrh
Henry W. Longfellow	The Divine Tragedy
John Greenleaf Whittier	The Crucifixion
John Greenleaf Whittier	The Cross
John Greenleaf Whittier	Our Master
Sidney Lanier	A Ballad of Trees and The Master
John Keble	The Burial
Felicia D. Hemans	The Women of Jerusalem (Resurrection)
William Cowper	The Sabbath Evening Walk (Emmaus)
James Montgomery	"Lovest Thou Me?"
Richard Crashaw	St. Peter
William Drummond	The Ascension
John Greenleaf Whittier	Palestine
John Keble	The Pentecost
John Keble	The Conversion of St. Paul
John Keble	St. Peter's Release
Lydia H. Sigourney	Paul Before Agrippa
Robert Browning	A Death in the Desert

Courses in Bible Study

THE following courses of study are provided for the many people, either in organizations such as Women's Clubs or as individuals who desire a comprehensive yet simple plan of Bible Study. They are definite in scope, comprehensive, yet so simple that even very busy people may study them with satisfaction. One very important consideration is this: all the material necessary to begin and complete each course is found in The Book of Life. Busy people will appreciate the value of having all the material readily at hand. This does not mean that no study is involved. Nothing of any value comes without effort; it does mean that for a minimum of effort, large results may be obtained.

HOW TO USE THE COURSES

Nine courses are given in the form of a complete program for one meeting each month, for each month in the year. Some clubs may find that the material is sufficient for two meetings each month. The program recognizes the fact that such meetings should have a reverent and spiritual atmosphere. Each meeting opens with prayer. This may be an extemporaneous prayer or one of the Prayers of the Ages. A Scripture reading is also suggested for each meeting. A hymn may also be sung if desired. The Topic suggests the main thought not only for the meeting but for study during the month. There are a number of suggestive sub-topics under each main topic. A paper may be prepared upon the main topic by some designated member of the club, or several papers by a number of members upon sub-topics. References are given for every topic and sub-topic, and where maps are available, reference is given in the index. To economize space, these references are given in this way: 4:278. This means that material which is helpful for the consideration of the topic will be found in Volume 4, Page 278, of The Book of Life. The Scripture reference is in every case indicated in this way. Where pictures help to illustrate the topic or sub-topic, their location is indicated in this way: P. 2:78; 5:279; 8:142. This shows that pictures will be found in Volume 2, Page 78; Volume 5, Page

279; Volume 8, Page 142. There are also in Volume 8 a very complete general index, a pronouncing vocabulary, a list of artists by periods, and a very valuable classified arrangement of quotations from English and American literature. The program for each month contains a suggestion of required Bible readings indicated thus: 6:125–127. This means that the reading begins on Page 125 of Volume 6 and continues to Page 127. Suggestions, questions, and notes will be found at the close of each general section of the Bible text. In some cases only the page number of the beginning of the extract is given.

"HOLY LAND CLUBS" FOR CHILDREN

It is suggested that the children of a neighborhood or of a community may enjoy studying The Book of Life by joining clubs for that purpose. Such clubs may be called "Holy Land Clubs." Courses II and III are especially adapted for such a purpose. The organizer of a Holy Land Club may also most profitably use the suggestions for telling Bible Stories, see 8:34; and Biblical Dramatization, see 8:47: a part of the program might be the telling of a Bible story and the giving of simple dramatizations.

I. TRAINING COURSE FOR MOTHERS

JANUARY

Opening Prayer
Reading of Scripture 5:422
Topic: Women of the Bible

1. Rebekah 2:68–85, P. 2:75
2. Hannah 1:127, 128; 2:440–445, P. 1:126
3. Deborah 1:403; 2:385–392
4. Rizpah 3:143. Read Tennyson's "Rizpah"
5. Esther 3:474–493
6. Ruth 2:476–487, P. 2:473, 478
7. Jehoshabeath 3:245
8. Jezebel 3:346–368
9. Mary, the Mother of Jesus, 1:249; 6:17, 18, 27, 28, 38, 350, 395 See Index for pictures.
10. Mary and Martha 6:142, 301–306, 313, P. 6:300, 308, 312

How did those who were mothers train their children? Compare with modern methods.

Required Readings 2:476–487; 3: 474–493

I. TRAINING COURSE FOR MOTHERS

FEBRUARY

Opening Prayer
Reading of Scripture 5:374
Topic: Bible Stories and How to Tell Them. Study Subject 8:34–44
Stories for Study:

1. The Ship which Made its Port on a Mountain 2:22–28
2. Joseph, the Dreamer, 1:101–112; 2:103–161, P. 2:F.
3. Gideon, the Farmer, 1:403; 2: 393–405, P. 1:402
4. David and Jonathan 1:137; 3:38
5. The First Christmas 1:252; 6:24 See Index for pictures of Holy Family
6. Peter in Prison 1:372; 6:445, P. 1:374; 6:428

Several members, or all if possible, should tell a Bible story at the meeting.

Required Readings, as many as possible of the stories listed in 8:42–44

MARCH

Opening Prayer
Reading of Scripture 5:410, 411
Topic: Dramatic Representations for the Home

1. Study of General Topic 8:47–77
2. Study of Dramatic Material
   a. Isaac and Rebekah 8:77, P. 8:52, 55, 56
   b. Moses Stories 8:78, P. 8:50
   c. Prodigal Son 8:70, P. 8:58, 67, 68
   d. Sin of Ahab 8:85, P. 8:46
   e. Scenes in the Life of Paul 8:86, P. 8:57, 58
   f. David and Saul 8:65, P. 8:92
   g. David and Goliath 8:89

Those who have children should experiment and report. A drama may be given before the club.

Required Readings, selected incidents of subjects listed in 8:77–86

APRIL

Opening Prayer
Reading of Scripture 5:180
Topic: Family Devotions and Prayer

1. Study of General Topic 8:3–18, P. 1:126; 6:336; 8:6, 14, 17
2. Prayers for Children 1:219, P. 1:126, 218
3. Grace at Table 1:223, P. 8:14
4. Hymns and Music 1:225, P. 1:224

Required Readings, Prayers of the Bible, listed 8:18; Prayers from the Ages, 8:15

I. TRAINING COURSE FOR MOTHERS

MAY

Opening Prayer
Reading of Scripture 5:379
Topic: Character Building in the Home

1. Study of General Topic 8:19–33 (*The Positive Virtues*)
2. Passages illustrating Obedience 8:23
3. Passages illustrating Helpfulness 8:24
4. Passages illustrating Courage 8:25
5. Passages illustrating Reverence 8:26
6. Passages illustrating Faith 8:26
7. Passages illustrating Brotherhood 8:27

This may be in part an "experience meeting." Reports of methods and plans may be given.

Required Readings 5:371–437

I. TRAINING COURSE FOR MOTHERS

JUNE

Opening Prayer
Reading of Scripture 5:412
Topic: Character Building in the Home (*Continued*)
(*Failures in Character*)

1. Passages illustrating Dishonesty and Disobedience 8:33
2. Passages illustrating Greed 8:32
3. Passages illustrating Hatred, Unbrotherliness, and Intolerance 8:33
4. Passages illustrating Intemperance 8:33
5. Passages illustrating Disregard of the Rights of Others 8:32

This may be in part an "experience meeting." Reports of methods and plans may be given.

Required Readings 5:459–491, 286–368

JULY

Opening Prayer
Reading of Scripture 5:436
Topic: Bible Games

1. Study of the Topic—Leisure Hours with the Bible 8:195
2. Building Verses 8:196
3. The Bible Alphabet 8:199
4. Capping Verses 8:201
5. A Bible Story 8:201
6. Who Lived First? 8:203
7. Misquotations 8:205
8. Who Said? and What About? 8:207

Note. Each mother should test these games in her own home. Report and play the games at the meeting.

Required Readings 2:1–161

AUGUST

Opening Prayer
Reading of Scripture 5:484–486
Topic: The Out-of-Doors Bible

1. The Nature Psalms 19, 29, 50, 65, 104, 121, 148. See Vol. 5
2. Springs 1:174, P. 1:175
3. The Jordan 1:171, 213, P. 1:173
4. The Seas 1:173, 205, 215; 8:235
5. The Mountains 1:167, 171, 206–211; 8:232, P. 1:166, 168, 170

Search for other references. See also "In the Land of the Bible" 1:163–201, and "A Little Journey in the Land of the Bible" 1:205–216

This meeting may be held out of doors, followed perhaps by a little dramatization by the children. Use also for vacation Sunday afternoons.

Required Readings 5:278–285; Parables of Jesus, see Index. Read for Jesus' use of nature in his teaching. See also 6:41–46

I. TRAINING COURSE FOR MOTHERS

SEPTEMBER

Opening Prayer
Reading of Scripture 5:337
Topic: Home and Sunday School
1. General Discussion of the Subject 8:159–194
2. Home Study of a typical Sunday School Lesson, see Course VIII April, May
3. Helps to Understanding of Lesson
   a. Introduction 2:103
   b. Persons and Places 2:104
   c. Captions on nearly every page, as "Joseph the Unpopular Favorite Son" 2:105, etc.
   d. Pictures. See index for pictures of Arab tents, and of Egyptian life at about Joseph's time.

Required Readings 2:103–165

I. TRAINING COURSE FOR MOTHERS

OCTOBER

Opening Prayer
Reading of Scripture 5:487, 488
Topic: Bible Pictures in the Home
1. Influence of Good Pictures in the Life of the Child 8:94–97
2. How to study Pictures 8:106–121
   a. The Center of Interest 8:109
   b. Composition 8:110
   c. Detail 8:114 d. Color 8:117.
   e. Symbols 8:117–121
3. Great Pictures for Special Study
   (a) Madonna of the Chair 1:F.; (b) Sistine Madonna 6:246; (c) Descent from the Cross 6:328; (d) The Light of the World 6:304; (e) Transfiguration 8:F.; (f) The Last Supper 8:131–143

Required Readings 6:49–239
For illustrations see Course III, January and February.

NOVEMBER

Opening Prayer
Reading of Scripture 5:483
Topic: How Lead Children to Love the Bible?
1. Graded versus Haphazard Reading—Home Study Courses 8:7, 159, 181–191. Survey of Vol. 1 for Small Children
2. Suggestion and Persuasion versus Authority 8:165–177
3. Constant Use of Auxiliaries: Pictures, Maps, Notes, etc. See also 8:183–186
4. Explanation to Older Children of Practical Value of Bible in Different Callings 8:177–181. Emphasize spiritual value too.

Use The Book of Life to show how its beautiful structure, graded arrangement, and contacts with school and life make the Bible attractive.

Required Readings 1:245–418

DECEMBER

Opening Prayer
Reading of Scripture 6:24
Topic: A Christmas Meeting
1. The First Christmas 1:252; 6:24
2. Who was Saint Nicholas? 1:252
3. Christmas Pictures. P. 1:F., 3, 5, 7, 51, 72, 86, 99, 189, 254, 257, 260, 268, 274, 275, 294, 313; 6:F., 1, 4, 12, 22, 26, 87, 94, 107, 246, 254, 268, 271; 8:11, 35, 128, 154, 155, 176, 249, 261, 310, 330, 334, 338, 348
4. An Unselfish Christmas. Club baskets for poor to be distributed by children
5. A Nativity Pageant arranged by members of club for last meeting, given in a church or community house 8:63

Required Readings 1:44–70; 6:13–46.

II. A YEAR OF TRAVEL IN THE HOLY LAND

JANUARY

Opening Prayer
Reading of Scripture 5:36–38
Topic: General Survey
The Divisions of the Land
1. The Sea Coast 1:205, 216, P. 5:146, 212; 8:223, 227
2. The Central Ridge 1:167, 208, P. 1:168, 170, 210; 5:122; 8:228
3. The Jordan Valley 1:171, 212, P. 1:173; 2:340; 3:134, 390; 6:52; 8:220, 227, 229
4. The Northern Mountains 1:170, 171, P. 1:166; 3:170; 4:49, 83; 5:60, 100, 158, 282
5. The Land of Moab 1:216, P. 1:175; 2:258; 3:104, 109, 378

Study Map 1:216
A rapid general survey of the subject is intended for this meeting. Special study of different divisions follows.
Required Readings 2:335–439

MARCH

Opening Prayer
Reading of Scripture 5:245
Topic: The Roads and Famous Journeys
1. Methods of Travel 1:207, 275–283, P. 1:207–214; 2:32, 68, 413, 454; 6:30
2. Famous Journeys in the Bible
   a. Abraham's 2:35–42, Map 2:39
   b. Joseph's 2:107–114, Map 2:101
   c. Of the Israelites 2:202–299, Map 2:251
   d. Paul's 7:21–123, Maps and Pictures included
3. Roads P. 1:209, 212, 213, 214; 2:41, 360, 479; 3:422; 4:229; 5:185; note modern roads

Required Readings: see Famous Journeys above

II. A YEAR OF TRAVEL IN THE HOLY LAND

FEBRUARY

Opening Prayer
Reading of Scripture 5:58
Topic: The Coast Country
1. Ajalon 8:210, Map 8:211
2. Joppa and Modern Jaffa 1:206; 8:226, P. 1:206; 6:405, Map 8:211
3. The Plain of Esdraelon 8:216, P. 2:386, 388, Map 2:387
4. "The Ship of Tyre"—a Lesson in Ancient Geography 4:341

For events connected with each place see General Index.
Required Readings 3:5–154

APRIL

Opening Prayer
Reading of Scripture 5:176, 177
Topic: The Mountains
1. Carmel 1:169, 206, P. 3:353; 5:38, Map 8:211
2. Lebanon 1:170, P. 3:170; 4:49; 5:60, 100, 158, 282
3. Tabor 1:168, P. 1:170, 320, Map 2:387
4. Gerizim P. 1:168; 2:317, 323, 325
5. Hermon 1:171

For references to each place see General Index.
Required Readings 2:211–302

II. A YEAR OF TRAVEL IN THE HOLY LAND

MAY

Opening Prayer
Reading of Scripture 5:95
TOPIC: JERUSALEM 1:197–201, 211; 8:222–226

1. Early History. See above reference
2. Streets P. 1:133, 136, 280, 328, 356, 359, 5:52, 159; 6:315
3. Cities and Gates 1:191–197, P. 1:153; 4:463, 464, 465, 493, 495, 499; 5:52; 6:410; 8:226, Map 4:466
4. Walls P. 1:154, 417; 4:497, 501; 5:262

For events in Bible history connected with Jerusalem see General Index.
Required Readings 4:54–184

II. A YEAR OF TRAVEL IN THE HOLY LAND

JUNE

Opening Prayer
Reading of Scripture 5:265
TOPIC: JERUSALEM (*Continued*)

1. The Temple of Solomon P. 3:166, 184, 185, 186, 187, 190; 4:471
2. The Mosque of Omar P. 3:99, 188; 8:225
3. Jerusalem of Nehemiah 4:480–512, Map. 4:490

Study especially the models of the Temple in different periods 3:184–187.
Required Readings 3:155–206

JULY

Opening Prayer
Reading of Scripture 5:98–101
TOPIC: THE ANCIENT PLACES
Of the North

1. Shechem 8:236, P. 2:325; 3:217, Map 3:216
2. Bethel 8:212, P. 2:84, 8:213, Map 3:216
3. Dothan 8:216, P. 2:106; 8:228, Map 8:211
4. Bethshan 8:215, Map 3:216
5. Jericho 8:220, P. 2:345; 3:381, Map 8:211

For events in Bible history connected with each place see General Index.
Required Readings 2:35–100

AUGUST

Opening Prayer
Reading of Scripture 5:121, 122
TOPIC: THE ANCIENT PLACES (*Continued*)

1. Of the South
   a. Hebron 8:218, P. 2:36, 41; 3:80; 8:218, 219, Map 8:211
   b. Beersheba 8:210, P. 2:73, Map 8:211
   c. Mizpah 8:231, P. 2:38
2. Of the Country East of the Jordan
   a. Moab 2:476, P. 2:258, Map 2:251
   b. Rabbath-Ammon in Moab P. 1:175; 3:104, 109

For events in Bible history connected with each place see General Index.
Required Readings 2:440–487

II. A YEAR OF TRAVEL IN THE HOLY LAND

SEPTEMBER

Opening Prayer
Reading of Scripture 5:148, 149
Topic: Samaria and the Northern Kingdom

1. Samaria: Situation 8:233, P. 3: 366, Map 3:216
2. Samaria: Famous Sieges 3:397, 427
3. Jezreel 8:225, Map 8:211
4. Places mentioned in stories of Elijah and Elisha 3:348–406, Map 3:352

For events in Bible history connected with each place see General Index.
Required Readings 3:348–406

II. A YEAR OF TRAVEL IN THE HOLY LAND

OCTOBER

Opening Prayer
Reading of Scripture 4:195
Topic: Places of the Time of Jesus

1. Bethlehem 8:214, P. 2:479; 3:30, 32, 34; 6:19, 28, 30, 33, Map 8:211
2. Nazareth 8:233, P. 1:45, 48, 57, 175, 188, 311, 313; 6:37, 62, 114, Map 8:211
3. Capernaum and Sea of Galilee 8:235, P. 1:298, 300, 308, 338; 6:61, 62, Map 8:211
4. Samaria 8:233

Study Map 6:196
For events in the life of Jesus connected with each place see General Index.
Required Readings 6:72–176

NOVEMBER

Opening Prayer
Reading of Scripture 6:220–224
Topic: Places of the Time of Jesus (*Continued*)

1. Jerusalem of Jesus' Day 8:224
2. Bethany 8:232, P. 1:190; 6:142, 305
3. Mount of Olives 8:232, P. 4:2; 6:84
4. Gethsemane P. 6:201, 202

See Map 6:147
For events in the life of Jesus connected with each place see General Index.
Required Readings 6:310–365

DECEMBER

Opening Prayer
Reading of Scripture 5:189
Topics: The Wilderness of Judea, the Jordan Valley, and the Dead Sea

1. The Wilderness of Judea P. 4:25; 8:230
2. The Jordan Valley 1:171, 212, 213, P. 1:173; 2:340; 3:134, 390; 6:52; 8:220, 227, 229
3. The Dead Sea 1:173, 215, P. 1: 215; 2:52
4. General Review of the Course 1:163–201, 205–216; 8:210–238. See Maps 1:216; 3:54

Required Readings 7:352–377

III. THE BIBLE AND RELIGIOUS ART

JANUARY

Opening Prayer
Reading of Scripture 7:286
TOPIC: HOW TO STUDY PICTURES

1. Influence of Pictures on the Child 8:94–97
2. Good Pictures versus Poor 8:97
3. The Center of Interest 8:109, P. 1:F., 5, 13, 17, 32, 56, 62, 72, 248, 264, 278, 344, 350; 6:16, 22, 82, 210, 304; 8:F., 3, 6, 14, 128, 131–143
4. The Composition 8:110–114; P. 1:13, 17, 32, 56, 100, 180, 257, 260, 264, 278, 344, 350; 6:16, 22, 56, 210, 218, 304, 312, 328; 8:F., 3, 6, 14, 128, 131–143

Required Readings 7:421–450

Picture for the month for Special and Careful Study: The Madonna della Sedia by Raphael 1:F.

III. THE BIBLE AND RELIGIOUS ART

FEBRUARY

Opening Prayer
Reading of Scripture 5:166, 167
TOPIC: HOW TO STUDY PICTURES (*Continued*)

1. Detail 8:114–117, P. 1:13, 17, 31, 33, 56, 62, 72, 100, 180, 224, 248, 254, 260, 264, 268, 278, 332, 344
2. Color 8:117. There are 55 color plates illustrating this division
3. Symbols 8:117–121, P. 1:275, 290; 6:16, 40, 48, 94, 254, 282, 304; 8:128, 176, 304, 330
4. Pictures in poor condition but precious beyond price 8:121, P. 8:131–142

Required Readings 7:450–467. Picture for the month for Special Study: Holy Family by Maratta 1:5

Compare with colored Sunday paper.

MARCH

Opening Prayer
Reading of Scripture 5:54
TOPIC: EARLY HEBREW ART AND ARCHITECTURE

1. The Tabernacle 2:236–244
2. The Temple 3:168–194, P. 3:166, 184, 185, 186, 187, 190; 4:495
3. Comparison with Examples from Other Nations
   a. Egyptian P. 2:113, 196, 197. See also list in program for January, Course IV.
   b. Greek P. 7:48, 63, 184, 200, 218, 222, 246, 250, 254, 294, 330, 334, 344

Required Readings 4:416–420; 2: 103–165

Picture for the month for Special Study: Holy Family by Gherardo dalle Notti 1:257. Now compare with the "art" of the billboard and street car seen daily by your child.

APRIL

Opening Prayer
Reading of Scripture 5:173
TOPIC: EARLY CHRISTIAN ART AND MOSAICS

1. Use of Symbols in Early Christian Art 8:117
2. Early Pictures in the Catacombs 8:98, P. 8:76
3. The Bible in Mosaic 8:98, P. 2:6, 12, 75, 76; 8:96, 100, 104, 108, 116, 151, 353. Apply directions for picture study

Required Readings 6:390–450; 7: 387–397

Picture for the month for Special Study: Abraham Entertaining the Angels (in mosaic) 8:100

The child learns through the "eye-gate" more readily perhaps than any other way. What sort of character will the newspaper cartoons, and nothing else, provide?

III. THE BIBLE AND RELIGIOUS ART

MAY

Opening Prayer
Reading of Scripture 5:189
TOPIC: THE GOTHIC PERIOD

1. How the People Were Taught the Bible by Sculpture 8:102, 122 Study of Examples P. 8:80, 109, 110, 111, 112, 113, 120
2. The Great Cathedrals 8:102, P. 8:109, 110, 111, 112, 113
3. Bible Pictures in Wood P. 8:155
4. Bible Pictures in Glass P. 8:154
5. Bible Pictures in Ivory 8:303
6. Bible Pictures in Marble P. 8: 155, 156
7. Bible Pictures in Silver P. 8:156, 157, 158
8. Illuminated Bibles 8:239, P. 8: 239

Required Readings 6:1–71

Picture for Special Study: The Light of the World by Holman Hunt 6:304. Study very carefully the symbolism of this great picture.

III. THE BIBLE AND RELIGIOUS ART

JUNE

Opening Prayer
Reading of Scripture 5:190
TOPIC: THE BIBLE IN PICTURES

1. How People Who Could Not Read Were Taught the Bible by Pictures 8:101
2. The Early Masters, Cimabue and Giotto 1:267; 8:125, P. 1:268, 350; 6:36, 230, 308, 332; 8:124
3. Fra Angelico 1:263; 8:129, P. 1:264, 362; 6:131, 178, 206, 210, 214, 250, 300, 318, 340, 344, 352, 389; 7:211, 448; 8:261

Compare the pictures of Giotto and Fra Angelico

Required Readings 6:72–125

Picture for the month for Special Study: The Flight into Egypt by Fra Angelico 1:264. Appreciation of the world's greatest pictures will surely come from continued study of them.

JULY

Opening Prayer
Reading of Scripture 5:277
TOPIC: THE GREAT MASTERS

Early Renaissance Italian

1. Botticelli 8:143, P. 1:275; 6:17
2. Bellini P. 8:310, 330
3. Francia P. 6:94; 8:176, 348
4. Pinturicchio P. 8:35
5. Borgognone P. 6:26
6. Melozzo da Forli P. 6:283
7. Gozzoli P. 8:305

For pronunciation of artists' names, see index

Studies should be made of the pictures of each artist separately and then by comparison with others.

Required Readings 6:126–176

Picture for Special Study: The Annunciation of Crivelli 6:16

AUGUST

Opening Prayer
Reading of Scripture 5:278, 279
TOPIC: THE GREAT MASTERS (*Continued*)

High Renaissance Italian

1. Raphael 8:129, P. 1:F., 240, 313, 374; 6:243, 246, 360, 428; 7:1, 56; 8:F., 11, 146
2. Leonardo da Vinci 8:130, P. 8:3, 132, 134, 136, 138, 140, 142
3. Michelangelo 8:143, P. 3:28; 4:66, 308, 358, 402, 422

Required Readings 6:179–240

Picture for the month for Special Study: The Last Supper by Leonardo da Vinci 8:132–142. Note the preliminary studies for this greatest of pictures 8:142 and see what changes the artist made in his final work.

III. THE BIBLE AND RELIGIOUS ART

SEPTEMBER

Opening Prayer
Reading of Scripture 5:182, 183
TOPIC: THE GREAT MASTERS (*Continued*)
High Renaissance Italian (*Continued*)

1. Correggio P. 1:72; 6:271
2. Andrea del Sarto P. 1:245; 6:87, 226; 8:334
3. Titian 8:143, P. 1:260; 6:190, 222
4. Luini P. 1:7, 98; 6:8, 12, 268; 8:338
5. Carlo Dolci (Late) P. 6:1

Required Readings 6:247–298

Your child sees cheap and poor illustrations every day. Why not the best pictures in the world as well?

Picture for the month for Special Study: The Angelus by Millet 8:150

III. THE BIBLE AND RELIGIOUS ART

OCTOBER

Opening Prayer
Reading of Scripture 5:481, 482
TOPIC: THE GREAT MASTERS (*Continued*)

1. Spanish
   Murillo 8:144, P. 1:51, 254, 274, 286, 290; 6:F., 4, 242, 254
2. Dutch
   a. Rembrandt 8:144, P. 1:332; 6:238
   b. Dürer 8:144, P. 6:158; 8:148
3. Flemish
   a. Rubens 8:144, P. 6:328; 8:249
   b. Van Dyck 8:144, P. 6:44
4. French
   Le Brun P. 6:22

Required Readings 6:301–365

Picture for the month for Special Study: Descent from the Cross by Rubens 6:328

NOVEMBER

Opening Prayer
Reading of Scripture 5:357–360
TOPIC: MODERN PAINTERS OF RELIGIOUS SUBJECTS

1. The Pre-Raphaelites 8:106, P. 1:248; 6:40, 168, 304, 324
2. Other Modern Artists
   a. American
      (1) Vedder P. 2:420
      (2) Sargent P. 2:336; 3:348; 4:30, 56, 186, 412
      (3) Abbey P. 8:6, 164, 172
   b. French
      (1) Millet P. 8:150, 168
      (2) Doré P. 7:84, 266
      (3) Lhermitte P. 1:370; 6:82
   c. German
      (1) Hofmann P. 1:50, 56; 6:166, 264, 336
      (2) Plockhorst P. 1:62, 180, 354; 6:234

Required Readings 4:309–355

DECEMBER

Opening Prayer
Reading of Scripture 5:280
TOPIC: PICTURES OF THE LIFE OF JESUS

1. The Nativity and the Madonna. See program for February, Course VI, and Index
2. Ministry. See Index
3. Crucifixion and Resurrection P. 1:362, 366, 370; 6:222, 226, 230, 234, 238, 328, 352, 356; see also Index

Compare the conceptions of the various artists of

1. The Child Jesus
2. Jesus the Master

Required Readings 4:187–200, 423–446

Picture for the month for Special Study: Madonna and Child by Murillo 6:F

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

JANUARY

Opening Prayer
Reading of Scripture 5:203–205
Topic: Age of the Patriarchs

1. Noah and the Ark 2:22–28
2. The Tower of Babel 2:29
3. Abraham, the Pioneer 2:35–65
4. Isaac 2:66–77
5. Jacob 2:78–100
6. Joseph 2:103–159

For special pictures illustrating Egyptian Life see 1:104, 106, 110, 114, 115, 117, 120, 122; 2:107, 110, 113, 117, 119, 121, 123, 126, 128, 129, 130, 132, 136, 137, 139, 140, 142, 144, 148, 152, 164, 168, 176, 180, 183, 196, 197, 213; 3:162; 4:292, 298, 299

Read all introductions bearing upon the lesson. Study Maps 2:39, 101
Required Readings 2:78–159

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

FEBRUARY

Opening Prayer
Reading of Scripture 5:206–209
Topic: In Bondage and the Escape

1. Slavery 2:160
2. Moses and Aaron 2:167–185
3. The Plagues 2:185–197
4. The Passover 2:197–208
5. The Wilderness Wanderings 2: 211–259
6. On the Borders of the Promised Land 2:259–299

For special pictures illustrating Egypt, see list above.
Study Maps 2:210, 251, 337
Required Readings 2:160–299

MARCH

Opening Prayer
Reading of Scripture 5:233
Topic: The Book of the Law

1. The Ten Commandments 2:305
2. The Laws
   a. Religious 2:308–315, 322–330
   b. Civil 2:315–321

Required Readings 2:303–332
Interesting comparisons may be made with laws of the present time.

APRIL

Opening Prayer
Reading of Scripture 2:335
Topic: The Conquest of Canaan

1. Leadership of Joshua 2:335–340
2. Crossing the Jordan 2:340–344
3. Days of Siege and Battle 2:345–372
4. The Conquest not Complete 2:372–374

Study Maps 2:337, 347. Study questions 2:376
Required Readings 2:335–374

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

MAY

Opening Prayer
Reading of Scripture 5:186
Topic: The Days of the Judges
1. Social and Political Conditions at the Beginning of the Era 2:377
2. Ehud 2:382
3. Deborah and Barak 2:385–392
4. Gideon 2:393–405
5. Samson 2:421–433, P. 2:420, 421, 422; 8:148
6. Samuel 2:440–471, P. 2:445, 451, 452

Study the maps for this period 2:379, 387
Required Readings 2:377–471

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

JUNE

Opening Prayer
Reading of Scripture 5:92, 93
Topic: The Monarchy: The Undivided Kingdom
1. The Causes which Led to the Establishment of the Monarchy 2:447–471; 3:3–5
2. Saul—Character and Reasons for Downfall 3:5–25, 209
3. David 3:26–154
   a. Early Period 3:29–44
   b. Outlaw Period 3:45–79
   c. David as King 3:79–154
   d. Character and Achievements of David 3:26
4. Solomon 3:155–206

Study Maps 3:25, 54, 158
Required Readings 3:3–206

JULY

Opening Prayer
Reading of Scripture 5:256, 257
Topic: The Monarchy: The Divided Kingdom—The South
1. Causes of Disruption 3:213–215
2. Summary and Achievements of Each Reign 3:213–314

Read all introductions carefully. Answer questions at end of section.
Study Maps 3:216, 313 and Chronological Table 3:496–499
Required Readings 3:213–314

AUGUST

Opening Prayer
Reading of Scripture 5:49
Topic: The Monarchy: The Divided Kingdom—The North
1. Comparison of Territory and Strength of North and South 3:214
2. Summary and Achievements of Each Reign 3:333–426

Read all introductions carefully. Answer all questions at end of section.
Study Maps 3:216, 313, 352, and Chronological Table 3:496–499
Required Readings 3:333–426

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

SEPTEMBER

Opening Prayer
Reading of Scripture 5:251
Topic: The Exile and the Return

1. The Causes which Led to the Downfall of the Two Kingdoms and Review of Conditions in Previous Reigns
2. The Fall and Exile of Judah 3:308–312, P. 3:422
3. The Fall and Exile of Israel 3:427–430
4. Assyria 3:316–332, P. 3:268, 274, 304, 314, 319–332, 404, 407; 4:113, 118, 122, 126, 210–215
5. Babylon 4:449–454, P. 2:17; 3:297, 298, 299; 4:90, 116, 444, 454, 485
6. The Return from Exile—Nehemiah 4:480–512, P. 4:481, 490

Maps 3:313, 435; 4:448 and Chart 3:496–499
Required Readings 3:427–440

IV. ADULT COURSE IN OLD TESTAMENT HISTORY

OCTOBER

Opening Prayer
Reading of Scripture 5:265
Topic: The Prophets

1. The Early Prophets
   a. Amos 4:9–32, P. 4:412
   b. Hosea 4:31–51, P. 4:30
   c. Isaiah 4:52–184, P. 4:56, 66
   d. Micah 4:187–200, P. 4:186
2. The Prophets of the Decline of Judah
   a. Jeremiah 4:225–306, P. 4:56
   b. Zephaniah 4:201–207, P. 4:30
   c. Nahum 4:208–217, P. 4:412
   d. Habakkuk 4:218–224, P. 4:56

Study Introduction 4:3–7 and Maps 3:216, 313
Chronological Table 3:496–499
Required Readings 4:11–28, 31–51, 129–184, 187–200, 218–224

NOVEMBER

Opening Prayer
Reading of Scripture 5:275, 276
Topic: The Prophets

1. Prophets of the Exile
   a. Ezekiel 4:309–355, P. 4:308, 412
   b. Obadiah 4:389–391, P. 4:30
2. Prophets after the Exile
   a. Haggai 4:356–363, P. 4:186
   b. Zechariah 4:364–388, P. 4:186, 358
   c. Malachi 4:392–399, P. 4:186
   d. Joel 4:400–413, P. 4:30
3. Jonah and Daniel, though not strictly prophets, may be studied with the lesson 4:414–446, P. 4:F., 56, 444, 454

Map 4:448, Table 3:496–499
Required Readings 4:335–355

DECEMBER

Opening Prayer
Reading of Scripture 5:112, 113
Topic: The Maccabees

1. The Causes which Led to the Maccabean Revolt 3:433
2. The Leaders 3:434
3. Battles and Victories 3:440–473
4. Relations with Rome 3:467
5. The Maccabean Dynasty 3:436–439
6. Esther may be studied with this lesson, 3:474–493

Map 3:469, Chronological Table 3:436–439
Required Readings 3:440–473

V. LITERATURE OF THE BIBLE

JANUARY

Opening Prayer
Scripture Reading 5:237, 238
Topic: Careful Study of General Subject
Classification of Bible Literature 8:249–260
1. The Bible in Education 8:249–251
2. The Old Testament in Education 8:252
3. The New Testament in Education 8:254
4. Adaptation of the Bible 8:256

Required Readings 5:7–84

MARCH

Opening Prayer
Scripture Reading 5:67, 68
Topic: Bible History
1. Much of the O. T. is History

It is not the object of this lesson to study it as such, but to consider *what sort of History it is* and *how it treats historical subjects.* e. g. Treatment of the two great figures of the Northern Kingdoms, Elijah 3:348, and Elisha 3:382. Read complete with introductions and discuss for:

a. Interest
b. Literary style,—Is it condensed or diffused, dramatic or commonplace?
c. Picture of men and events

2. Arrange characters as in a drama
3. Summarize events in your words

Do you agree that this is one of the greatest pieces of dramatic writing in literature? How does it compare with modern history? With the newspapers?

4. Any historical episode or period may be similarly studied.

Required Readings 3:79–154

V. LITERATURE OF THE BIBLE

FEBRUARY

Opening Prayer
Scripture Reading 5:487, 488
Topic: Stories
1. Stories of Incident 8:253
2. Hero Tales 8:7, 43, 253
   a. Stories of the Days of the Judges 8:253
   b. Stories of Elijah and Elisha 8:253
3. "Short Stories" in the Bible
   a. Ruth 2:476–487
   b. Esther 3:474–493
4. Parables of Jesus

References for 1 and 2 are given 8:42–44; for Parables see Index

Required Readings 3:348–406

APRIL

Opening Prayer
Scripture Reading 6:18, 19
Topic: Bible Poetry
1. Study introductions 5:1–6
2. Poems in the Narratives
   a. Old Testament Poems 8:261, 262
   b. New Testament Poems 8:263

Required Readings: poems listed 8:261–263

Study carefully the subject of poetry in the Bible and apply it not only to this section but to those following.

V. LITERATURE OF THE BIBLE

MAY

Opening Prayer
Scripture Reading 5:92, 93
Topic: Bible Poetry (*Continued*)
The Psalms. See Vol. 5
1. Psalms of Devotion 4, 11, 23, 27, 34, 46, 84, 91
2. Psalms of Supplication 3, 7, 10, 12, 17, 22, 38, 55, 61
3. Psalms of Repentance 6, 32, 51, 69, 86, 88, 90, 102, 130
4. Psalms of Nature 19, 29, 65, 77, 93, 95, 98, 104, 107, 121, 146, 147, 148
5. Psalms of Exile 85, 126, 137
6. Psalms of National Life 2, 24, 47, 48, 60, 67, 68, 78, 79, 81, 83, 87
7. Psalms of Vengeance 83, 59, 137
8. Value of Psalms in the Religious Experience of the World

Required Readings 5:85–181

V. LITERATURE OF THE BIBLE

JUNE

Opening Prayer
Scripture Reading 5:357–362
Topic: Bible Poetry (*Continued*)
The Book of Job 5:286–368
1. Introduction
2. Study of the Characters
3. Development and Purpose of the Book

Required Readings: The Book of Job 5:286–368

The Book of Job may be read aloud dramatically by the members of the class, each part being taken by a special member. Plan this meeting well in advance.

JULY

Opening Prayer
Scripture Reading 4:160, 161
Topic: Bible Poetry (*Continued*)
1. The Song of Solomon 5:493–503
2. Lamentations 5:439–458
3. Poetry in the Prophets is printed as poetry; see especially Isaiah 4:129–184

Required Readings 5:439–458, 182–285
See note 5:439
Compare these poems.

AUGUST

Opening Prayer
Scripture Reading 4:171–174
Topic: The Prophets as Literature
The poetry of the Prophets is taken up in the preceding lessons
1. The Prophecies as Sermons 4:57–69; 4:80–84
2. Political Nature of the Prophetic Sermons and Addresses 4:108–119
3. Poetry in the Prophets 4:130, 136, 160

See general introduction to the Prophets 4:3, and special introductions to each prophet
Required Readings 4:52–184
The object of this lesson is not to study the prophecies as history, but from the literary standpoint. Compare them with modern sermons in time of national danger, also with political addresses in such a period.

V. LITERATURE OF THE BIBLE

SEPTEMBER

Opening Prayer
Scripture Reading 5:431
Topic: Wisdom Literature
1. Study of General Subject 8:254
2. Proverbs 5:371–423
3. Ecclesiastes 5:425–438
4. Ecclesiasticus 5:459–491

See Note on the Apocrypha 8:353
Required Readings 5:371–438
Study especially the fine passages 5:481–484, 487, 488

V. LITERATURE OF THE BIBLE

OCTOBER

Opening Prayer
Scripture Reading 5:182, 183
Topic: Apocalyptic Books
1. Daniel 4:423–446
2. The Apocalypse 7:421–467

Study carefully introductions to both books
Read for literary beauty and spiritual suggestiveness. Do not attempt "interpretations."
Required Readings 4:423–446

NOVEMBER

Opening Prayer
Scripture Reading 5:61
Topic: The Epistles as Literature
1. Method and Purpose of Writing 7:133
2. Study of First Corinthians from the standpoint of literature 7:180–216
   a. The subject matter
   b. Style
   c. Purpose
   d. Effect
3. Study in same way
   a. Ephesians 7:263–279
   b. James 7:378–386
   c. Hebrews 7:351–378

Required Readings 7:139–179, 315–347, 378–386
Consult introductions to various Epistles.

DECEMBER

Opening Prayer
Scripture Reading 7:369–373
Topic: Biography
1. Old Testament Stories as Biography 8:77, 78
2. The Life of Jesus as Biography Vol. 6
3. The Life of Paul in The Acts as Biography Vol. 7
4. Compare with Modern Biographies. The lesson does not contemplate a study of the text, but a consideration of the subject as literature

Required Readings 7:1–132
Take for example the Story of Joseph 2:103–161 and see if you can construct what we should call a biography. What sort of facts are used? What sort are omitted or passed over lightly? Do the same for the Story of Jesus, Vol. 6, and that of Paul, Vol. 7. The chronological tables 6:385 and 7:474 will show the difficulties involved.

VI. THE LIFE OF JESUS

JANUARY

Opening Prayer
Scripture Reading 4:160
Topic: Conditions in Palestine Previous to the Birth of Jesus
1. Political Conditions 3:433–473
2. Religious Conditions 3:433–473
3. The Messianic Hope 1:245, 246

A chart of the main events in the life of Jesus is found in 6:385
Required Readings 4:129–184

VI. THE LIFE OF JESUS

FEBRUARY

Opening Prayer
Scripture Reading 6:27, 28
Topic: Birth and Early Days
1. Formative Influences in the Life of Jesus 6:41–46, P. 1:98; 6:40
2. Bethlehem 6:13–32; 8:214, P. 1: 130; 3:30, 32, 34; 6:19, 28, 30, 33; 8:214, 228
3. Sojourn in Egypt 6:32, P. 1:264; 6:36
4. Visit to Jerusalem 6:34; 8:222, P. 1:248, 278, 282
5. Nazareth 6:38; 8:233, P. 1:45, 48, 175, 188, 311; 6:37, 62, 114

Pictures of The Child Jesus are found in 1:F., 3, 5, 7, 51, 72, 86, 100, 189, 254, 257, 260, 268, 274, 275, 294, 313; 6:F., 1, 4, 12, 22, 26, 87, 94, 107, 246, 254, 268, 271; 8:11, 35, 128, 154, 155, 176, 249, 261, 310, 330, 334, 338, 348
Required Readings 6:1–46

MARCH

Opening Prayer
Scripture Reading 6:247, 248
Topic: Early Days of the Ministry
1. John the Baptist 6:49–53, P. 1: 245, 286; 6:8, 242, 243
2. The Temptation in the Wilderness 6:54
3. The First Disciples 6:251
4. The First Miracle 6:255, P. 6:250
5. In Capernaum 6:63, P. 1:298, 308; 6:61, 62

Required Readings 6:49–71

APRIL

Opening Prayer
Scripture Reading 6:257, 258
Topic: The First Judean Ministry
1. Cleansing the Temple 6:256
2. Nicodemus 6:257, P. 6:257, 260
3. The Woman of Samaria 6:261, P. 3:366; 6:264

For pictures of the Temple, see 3:166, 184, 185, 186, 187, 190; 4:471
Required Readings 6:256–266

VI. THE LIFE OF JESUS

MAY

Opening Prayer
Scripture Reading 6:58
Topic: Early Galilean Ministry
1. Imprisonment of John the Baptist 6:57
2. The Nobleman's Son 6:269
3. At Nazareth 6:59
4. The Call of the Four Disciples 6:57, P. 1:300, 304; 6:56, 61
5. At Capernaum 6:63–68, P. 1:298, 308; 6:61, 62, 74
6. The Call of Matthew 6:68

Required Readings 6:269–282

VI. THE LIFE OF JESUS

JUNE

Opening Prayer
Scripture Reading 6:76, 77
Topic: The Galilean Ministry (*Continued*)
1. The Choosing of the Twelve 6:75
2. The Sermon on the Mount 6:76–90
3. The Centurion's Servant 6:90
4. The Widow's Son at Nain 6:91
5. The Anointing 6:97
6. The Parables by the Sea 6:102
7. Stilling the Tempest 6:107

Required Readings 6:72–108

JULY

Opening Prayer
Scripture Reading 6:83–85
Topic: The Galilean Ministry (*Continued*)
1. The Demoniacs of Gadara 6:108
2. Jairus' Daughter 6:110, P. 6:112
3. Second Rejection at Nazareth 6:115
4. Mission of the Disciples 6:116
5. Death of John the Baptist 6:120
6. Feeding of the Five Thousand 6:121, 273
7. Jesus Walking on the Sea 6:123, 277, P. 6:276

Required Readings 6:108–125

AUGUST

Opening Prayer
Scripture Reading 6:130
Topic: The Last Period of the Galilean Ministry
1. The Journey to the North 6:126
2. Miracles of Healing 6:126
3. Feeding of the Four Thousand 6:127
4. The Blind Man near Bethsaida 6:129
5. The Transfiguration 6:130, P. 8: F.
6. The Demoniac Boy 6:131
7. Return to Capernaum 6:133
8. At the Feast of Tabernacles 6:137

Required Readings 6:126–136

VI. THE LIFE OF JESUS

SEPTEMBER

Opening Prayer
Scripture Reading 6:301, 302
Topic: The Ministry in Perea

1. The Mission of the Seventy 6:138
2. Visit to Mary and Martha 6:142, P. 6:142, 312
3. The Man Born Blind 6:292
4. At the Feast of Dedication 6:297
5. The Raising of Lazarus 6:301–306, P. 6:300, 308
6. The Ten Lepers 6:163
7. The Little Children 6:169, P. 1:62
8. The Rich Young Ruler 6:169, P. 6:166, 168
9. The Blind Men of Jericho 6:173
10. Zacchaeus 6:173
11. The Box of Ointment 6:176

Map 6:147
Required Readings 6:137–176

VI. THE LIFE OF JESUS

OCTOBER

Opening Prayer
Scripture Reading 6:338
Topic: The Last Week

1. The Triumphal Entry 6:179, 313, P. 1:350, 354; 6:178
2. Monday 6:180
3. Tuesday 6:181–203
4. Thursday: The Last Supper 6:203–208, 319–341, P. 6:318, 324, 332; 8:132–142
5. Friday 6:208–227, 342–353
   a. The Garden 6:208–212, 342, P. 6:186, 190, 201, 202, 204, 206, 210, 336, 340
   b. The Trials before the Authorities 6:212–220, 345–348, P. 6:218, 344
   c. The Crucifixion 6:220–224, 350–353, P. 1:356, 359; 6:315
   d. The Burial 6:227, 353, P. 6:222, 226, 328, 352; 8:155

Required Readings 6:179–228

NOVEMBER

Opening Prayer
Scripture Reading 6:231
Topic: The Resurrection and the Last Days

1. The Watch at the Sepulcher 6:227
2. The Resurrection Morning 6:231, P. 6:230, 356
3. The Report of the Roman Guard 6:232
4. The Walk to Emmaus 6:232, P. 6:234, 238
5. The Appearance to the Disciples at Jerusalem 6:361
6. Second Appearance at Jerusalem 6:362
7. Appearance at the Sea of Galilee 6:362
8. The Final Appearance and Ascension 6:239

Required Readings 6:231–239

DECEMBER

Opening Prayer
Scripture Reading 7:187, 188
Topic: General Review of Vol. 6

1. The Effect of Jesus' Life
   a. On the People
   b. On the Officials
   c. On His Disciples
2. Why He Won a Following
3. Why the Nation Rejected Him
4. What He Means to the World Today
5. His Ideals for Life

General Review of Course
Required Readings 6:247–365

Many pictures not definitely listed in the programs will be found in Vols. 1 and 6.

Answer topics from information in previous lessons.

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

JANUARY

Opening Prayer
Scripture Reading 7:396
Topic: Beginnings of Christianity at Jerusalem
1. Reorganization of the Disciples 6:395
2. Pentecost 6:396
3. Healing of the Lame Man 6:400
4. Arrest of Peter and John 6:402
5. Ananias and Sapphira 6:405
6. The First Martyr 6:411–422
7. Simon the Sorcerer 6:422–425
8. Philip and the Eunuch 6:426–430

Required Readings 6:393–430

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

FEBRUARY

Opening Prayer
Scripture Reading 6:438
Topic: Peter's Ministry
1. Peter at Samaria 6:430
2. Peter and the Roman Centurion 6:433–441
3. Peter's Imprisonment and Escape 6:445–449, P. 1:374; 6:428

Required Readings 6:430–450

MARCH

Opening Prayer
Scripture Reading 7:208
Topic: The Enlistment of Paul, the Great Captain of the New Faith
1. Early Life at Tarsus 7:1
2. Witness of Stephen's Martyrdom 6:422
3. The Persecution of the Christians 6:422
4. The New Life begun at Damascus 7:9–12, P. 1:147, 196; 7:14

Required Readings 7:1–19

See also 7:10. Throughout this course the chart 7:474–476 will be found useful.

APRIL

Opening Prayer
Scripture Reading 7:182–188
Topic: The First Missionary Journey 7:21–33
1. Paul's Companions 7:21
2. At Cyprus 7:22
3. In Asia Minor 7:23–29
4. The Report of Paul to the Churches 7:30, 31
5. The Dissension in the Church and its Result 7:31–33

Required Readings 7:21–33
Study Map 7:20

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

MAY

Opening Prayer
Scripture Reading 7:36
Topic: The Second Missionary Journey 7:35–67
1. Revisiting the Churches of Asia Minor 7:35
2. The Call to Macedonia 7:36–41
3. Philippi 7:42–46
4. Thessalonica 7:46

Maps 7:34, 40
Required Readings 7:35–67

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

JUNE

Opening Prayer
Scripture Reading 7:58, 59
Topic: The Second Missionary Journey (*Continued*)
1. Athens 7:49–60, P. 7:44, 48, 52, 53, 54, 56, 57, 59, 200, 294, 302, 309, 330, 334
2. Corinth 7:60–67, P. 7:62, 63, 64, 65, 184, 185

Maps 7:34, 40
Required Readings 7:180–241

JULY

Opening Prayer
Scripture Reading 7:72, 73
Topic: The Third Missionary Journey 7:69–81
1. Paul's Visit to Jerusalem 7:66
2. At Ephesus 7:69–73, P. 7:262, 266
3. The Churches of Asia Minor and Macedonia visited 7:74
4. To Jerusalem by way of Ephesus 7:75–81

Study Map 7:68
Required Readings 7:69–81

AUGUST

Opening Prayer
Scripture Reading 7:95, 96
Topic: Paul at Jerusalem
1. Arrest and Imprisonment 7:85–93
2. At Caesarea, Hearings Before Festus and Agrippa 7:93–105, P. 7:93, 100

The Appeal to Caesar 7:99
Required Readings 7:82–117

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

SEPTEMBER

Opening Prayer
Scripture Reading 7:104, 105
Topic: Paul at Rome
1. The Voyage and Shipwreck 7:105–117, P. 7:F., 102, 108, 110, 111, 112, 114, 218, 222, 246
2. Arrival at Rome 7:121, P. 7:126, 142, 150, 172, 174, 178, 290, 320
3. Release 7:121
4. Study Maps 7:118, 120

Required Readings 7:119–124, 139–179

VII. THE EARLY CHURCH AND THE LIFE OF PAUL

OCTOBER

Opening Prayer
Scripture Reading 7:285, 286
Topic: Possible Visit to Spain and other Activities
1. The Work of Paul after His Release from Prison at Rome 7:119–123
2. Second Imprisonment and Death 7:120

Required Readings 7:242–260

NOVEMBER

Opening Prayer
Scripture Reading 7:227, 228
Topic: The Missionary Epistles of Paul
1. General Introduction to Letters 7:133
2. I and II Thessalonians 7:300
3. I and II Corinthians 7:180
4. Galatians 7:242
5. Romans 7:139

Required Readings 7:180–241

DECEMBER

Opening Prayer
Scripture Reading 7:273
Topic: The Imprisonment and Pastoral Epistles
1. Philemon 7:342
2. Colossians 7:288
3. Ephesians 7:263
4. Philippians 7:279
5. I and II Timothy 7:315
6. Titus 7:338

Required Readings 7:263–278

VIII. COURSE FOR TEACHERS

JANUARY

Opening Prayer
Scripture Reading 5:382
Topic: The Teacher and the Home
1. Approach Through the Bible
2. Religious Problems of the Home 8:159–165
3. Coöperation of the Teachers 8: 191
4. Bible Study a Point of Common Interest 8:193

Required Readings 5:459–491

VIII. COURSE FOR TEACHERS

FEBRUARY

Opening Prayer
Scripture Reading 5:483
Topic: Survey of Plans for Interesting the Child
1. Story Telling
   a. Methods 8:34–41
   b. Story Lists 8:42–44, 77
   c. Characteristic Stories 1:101, 132, 141, 205, 388, 395
2. Dramatization
   a. Methods 8:47–74
   b. List of Subjects 8:77–86
   c. Scenery, Costumes 8:47–93
3. Graded Material
   a. Primary 1:3–43
   b. First to Third Grades 1:44–98
   c. Fourth to Sixth 1:101–216
   d. Seventh and Eighth Grades 1:245–423 and Vols. 2 and 6

Required Readings 5:286–368

MARCH

Opening Prayer
Scripture Reading 5:148
Topic: Material for Lesson Preparation

Primary, Junior and Intermediate Departments
1. Supplementary Material to the Lesson
2. Character Building 1:1–70; 8: 19–33. Course I May-June
3. Relationship to God in life—natural contacts 1:1–70
4. God and His Gifts 1:73–98
5. Devotions 8:8; 1:53, 219–223
6. Contact with Geography
   a. Pictures, see Index
   b. Travel 1:163–216; 8:210–238

Study text and pictures with class use in view.

Required Readings 1:245–418

APRIL

Opening Prayer
Scripture Reading 2:119–122
Topic: Actual Use in Class
1. Subject: Loyalty to Self
   (Model from Junior graded lessons)
2. Bible References:
   a. Dreams and Character of Joseph—Gen. 37:1–34; 39:1–6, 20–23; 40:1–8, 20-23
   b. Secret of Strength Gen. 39:2, 21, 23
3. How to find in The Book of Life
   8:408—Gen.37-41 see 2:105-125
   8:454—Stories of Joseph 1:101
   (Read both references complete to get connected narrative)
4. How to Use in Class
   (Show pictures and read descriptions as lesson progresses) See course I, Sept.
   a. Joseph's Home Land

Coat of Colors 2 F.; Men like Joseph's Father P. 2:90, 150; Home City—Hebron 8:218, 219

VIII. COURSE FOR TEACHERS

MAY

Opening Prayer
Scripture Reading 5:489
Topic: April Topic (*Continued*)
- a. Joseph's Home Land (*Cont.*) Arab Tents P. 1:102; 2:69, 394; Shechem 3:217; Dothan and Start of Caravan 2:68, 106: 8:228
- b. Trip to Egypt
  1. Camel Riders P. 1:209; 2:32
  2. Oasis Camp en Route P. 2:213
  3. Entering Egypt P. 2:136
- c. First Views of Egypt
  1. Pyramids and Sphinx P. 1:114; 2:107, 110, 142
  2. Cities and Temples 2:113, 132, 136, 140, 196, 197
  3. Nile 2:110, 113, 139, 152
- d. Egyptian Life—Notes 2:114
  1. Pictures, see Index
  2. Sculpture P. 2:168, 176, 183

Similarly The Book of Life may be adapted to any lesson and age.

VIII. COURSE FOR TEACHERS

JUNE

Opening Prayer
Scripture Reading 5:189
Topic: Daily Vacation Bible School Methods—The Bible Out of Doors
1. Out of Doors with the Old Testament Characters
   - a. The Patriarchs 2:35–87
   - b. Ruth 2:476–487
   - c. David in Wilderness 3:49–76
2. Out of Doors with Jesus in Palestine, see Index
3. With Paul by Sea and Land 7:1–133

Required Readings 2:476; 7:1–119

Note: This is suggested not only as study for the teacher but as material for many delightful lessons with the class. For topics and pictures see Courses VI and VII

JULY

Opening Prayer
Scripture Reading 5:483
Topic: Material for Lesson Preparation
High School and Adult Departments
1. Methods
   - a. Special Courses 8:181–191
   - b. Stimulating Interest 8:4, 166, 173–180
   - c. Pageants 8:65–74
   - d. Palestine and World Powers —Social and Political Life See Introduction to Vols. 3 and 4
   - e. Art, Sculpture, Architecture 8:98–105, 122; Course III
   - f. Chronological Tables 3:436, 496; 7:474

Required Readings 3:215–266

AUGUST

Opening Prayer
Scripture Reading 5:481
Topic: Material for Preparation High School and Adult Departments (*Continued*)
2. Contact with Ancient History
   - a. Assyria. Map 3:313
     1. Military Life—Bas-reliefs 3:314–332; 4:113–126, 210–216
     2. Shalmaneser turned back at Karkar 3:346
     3. Tiglath-Pileser III conquers Syria 3:423
     4. Sargon—Captivity of Israel 3:427–430
     5. Sennacherib—Siege of Jerusalem 3:267–287; 4:105

Required Readings 3:267–312

VIII. COURSE FOR TEACHERS

SEPTEMBER

Opening Prayer
Scripture Reading 5:490
Topic: Material for Preparation, High School and Adult Departments (*Continued*)
Contact with Ancient History
b. Syria
1. Campaigns against Palestine 3:223, 245, 342, 346, 415
2. Alexandrian Division 3:433
3. Maccabean Revolt 3:434–473
Required Readings 3:215–262
c. Babylon. Map 3:313
1. Carchemish—A World's Decisive Battle 3:304; 4:218
2. 1st Captivity 3:306; 4:261
3. Destruction of Jerusalem 3:308
4. 2nd Captivity 3:310; 4:108, 283
5. Description of Babylon—Exile 4:449—Course IV, Sept.
Required Readings 3:333–347; Vol. 4

NOVEMBER

Opening Prayer
Scripture Reading 5:378
Topic: Material for Preparation, High School and Adult Departments (*Continued*)
3. Contact with Archaeology
a. Egypt—P. in Vols. 1 and 2
b. Assyria and Babylon P. in Vols. 3 and 4
4. Contact with Literature
a. Poetry 8:264–271
b. Literary References 8:304–352
5. Contact with Art, Sculpture, Architecture, see Course III
a. Hebrew 3:168–196—III, March
b. Assyrian Bas-reliefs 3:315
c. Greece, Rome P. 1:384; Vol. 7
d. Mosaics—Course III April
e. Gothic 8:109–114—III, May
Required Readings 7:180–241

VIII. COURSE FOR TEACHERS

OCTOBER

Opening Prayer
Scripture Reading 5:464
Topic: Material for Preparation, High School and Adult Departments (*Continued*)
Contact with Ancient History
d. Egypt
1. Bound to Israel by Marriage 3:333
2. Conquers Judah in Assyrian campaign 3:294–303
e. Persia. Map 4:448
1. Esther 3:474
2. Cyrus the Great 4:356
f. Greece, Rome—Maps 3:435; 7:7
1. Alexander the Great 3:433, 436
2. Jewish-Roman Alliance 3:437
3. Pompey conquers Palestine 3: 439
4. Jewish War 7:476
5. Spread of Christianity
Required Readings 3:440–493

DECEMBER

Opening Prayer
Scripture Reading 2:228; 5:357–362
Topic: Unexplored Regions of the Bible
1. Deuteronomic Law 2:303–331
2. The Prophets, Vol. 4
3. Job 5:286–370
4. The Proverbs 5:371–425
5. Ecclesiastes 5:425–438
6. Ecclesiasticus 5:459
7. The Epistles, Vol. 7
8. Apocrypha 8:353
9. Bible in Education 8:249–260
10. Sources of Bible 8:239–248
Required Readings 2:303–331; 5:371–425

Both Teacher and Pupils should make a list of Biblical quotations in current literature

IX. FATHER AND SON COURSE

JANUARY

Opening Prayer
Scripture Reading 5:487, 488
Topic: The Bible a "Man's Book"

1. The Bible in the Home 8:3–7, 159–194
2. The Responsibility of the Parent 8:165
3. The Bible for Men 8:174
4. The Bible an Out-of-Doors Book 8:174
5. The Bible at work in the world in all fields
   a. Art, see Course III
   b. Literature, see 8:304–352
   c. The newspaper and business 8:177–181

Required Readings 5:371–429

Read the entire sections: The Bible in the Home 8:3–7; Home Bible Study 8:159, 194; the Bible and Education 8:249–260

IX. FATHER AND SON COURSE

FEBRUARY

Opening Prayer
Scripture Reading 5:95
Topic: The Men of the Early Days: Out of Doors with the Shepherd Princes of Israel

1. Abraham, the Pioneer 2:35–65
2. Jacob, the Man Who Overcame His Faults 2:78–100
3. Joseph, the Dreamer Who Became Prime Minister 2:103–165
4. Special Picture Study of Egyptian Civilization P. 2:107–197

Maps 2:39, 101
Required Readings 2:78–165

MARCH

Opening Prayer
Scripture Reading 5:55, 56
Topic: Moses the Emancipator

1. Birth and Training for a Great Career 2:169, 170
2. The Man Who Said He Could Not Go, but Went 2:171–179
3. The Conflict with Pharaoh 2:179–201
4. Up from Bondage 2:202–208
5. Out of Doors in the Desert 2:212–301
6. The Deuteronomic Law: Compare with Modern Law 2:303

Study all introductions to this section. The pictures which illustrate the previous lessons are also to be used for this

Maps 2:210, 251
Required Readings 2:169–208

APRIL

Opening Prayer
Scripture Reading 5:98–101
Topic: The Red-Blooded Men and Brave Women Who Laid the Foundation of a Nation

1. Joshua and the Conquest 2:335–374
2. Conditions at the Time of the Judges 2:377, 378
3. The Conflict with Alien Civilizations and Religions 2:335–433
4. Ehud 2:382
5. Deborah and Barak 2:385–392
6. Gideon 2:393–405
7. Samson 2:421–433

Maps 2:337, 347, 379, 387
Required Readings 2:335–370

IX. FATHER AND SON COURSE

MAY

Opening Prayer
Scripture Reading 5:244
Topic: The Out-of-Doors Men Who Fashioned a Great Kingdom
1. Conditions which Led to the Forming of the Monarchy 3:1–3
2. Saul, the Farmer Who Became King 2:460–468; 3:5–25
3. David, the Shepherd Who Became King 3:26–38
   a. David and Jonathan—a Great Friendship 3:38–49
   b. Out of Doors with David in the Desert 3:49–75
   c. The Great Love of a Father for His Son 3:116–133

Required Readings 3:38–133

IX. FATHER AND SON COURSE

JUNE

Opening Prayer
Scripture Reading 5:373
Topic: "Father and Son" Books
1. The Book of Proverbs
   a. Its Value for Parents and Children
   b. In Praise of Wisdom 5:373–376, 382–385
   c. The Training of Children 5:377–381, 412
   d. Success in Life 5:389–412, 413–416
2. The Book of Ecclesiasticus, another "Father and Son" Manual 5:459–491

Required Readings 5:459–491

JULY

Opening Prayer
Scripture Reading 5:251
Topic: A Little Kingdom and Its Mighty Foes
1. The Divided Kingdom 3:213–426

A study of the entire period is suggested, though this will take more time than one lesson. Read at least the introductions to the different reigns and study the principal kings. Study especially the stories of Elijah and Elisha, out-of-doors men who were mightier than kings

2. The Foes of the Kingdoms
   a. Assyria 3:315–332
   b. Babylon 3:427–430

Maps 3:216, 313, 352
Required Readings 4:225–306

AUGUST

Opening Prayer
Scripture Reading 4:160
Topic: The Prophets
1. The Prophets as Statesmen 4:3–8
2. The Prophets as Preachers 4:3–8
3. The Prophets as Teachers of Righteousness 4:3–8
4. Isaiah, the Rich Man who Devoted His Life to the Cause of the City 4:52, 53
5. Amos, the Shepherd who Told a Great City Its Sins 4:9, 10
6. Micah, the Champion of the Poor 4:187, 188
7. Hosea, the Man who Used His Own Sorrow to Lead the People to God 4:31, 32
8. Jeremiah, a Patriot Who Was Unpopular Because He Told the Country the Truth 4:225
9. Jonah, the First Foreign Missionary 4:414

Required Readings 4:414–420

IX. FATHER AND SON COURSE

SEPTEMBER

Opening Prayer
Scripture Reading 5:265
Topic: The Exile and the Return
1. The Deportation of Israel 3:427–430
2. The Deportation of Judah 3:308–312
3. Days of Exile 4:449–454
4. The Return 4:479
5. Nehemiah 4:479–512
6. The Stories of Daniel 4:423–446
7. The Story of Esther 3:474–493

Study Map 3:435
Required Readings 4:455–488

NOVEMBER

Opening Prayer
Scripture Reading 6:169, 170
Topic: Jesus and Men
1. Jesus the Carpenter. His Training for His Work. The Materials of His Teachings 6:41–46
2. Jesus and His Contact with Men
   a. His Disciples 6:57, 130, 131, 133, 135, 148, 172, 181, 203, 208–211, 320, 322, 215, 251
   b. John the Baptist 6:49, 53, 248, 272, 92
   c. Nicodemus 6:257, 353
   d. The Centurion 6:90
   e. Jairus 6:110–115
   f. The Rich Young Man 6:169
   g. Zacchaeus 6:173
   h. Pilate 6:216
3. The Parables of Jesus and Jesus' Knowledge of Human Life which they reveal. See Index under "Parables"
4. The Sermon on the Mount: The Constitution of the State of To-morrow 6:76–90
5. The Last Days: The Cross and Victory 6:220–239

Required Readings 6:72–176

IX. FATHER AND SON COURSE

OCTOBER

Opening Prayer
Scripture Reading 5:168
Topic: The Maccabees: Men of Valor Who Redeemed Their People
1. The Maccabean Period 3:433, 434
2. The Maccabean Leaders and the Struggles for Freedom 3:440–473, P. 3:441

Map 3:435; Chart 3:436–439
Required Readings 3:440–474

DECEMBER

Opening Prayer
Scripture Reading 7:104, 105
Topic: Paul, the Great Captain of the New Faith
1. Training for Service 7:1–19
2. Adventures by Land and Sea
   a. Campaign in Asia 7:21–29
   b. In the Classic Cities of the Empire 7:49–67
   c. The Shipwreck 7:105–117
   d. Paul and Rome 7:119–123

Study especially the pictures of Greece and Rome, Course VII, June and September programs
Required Readings 7:82–117

Notes on the Courses

COURSE I. TRAINING COURSE FOR MOTHERS

THIS is intended to make more useful for busy mothers the abundance of suggestive material found in Volume 8. It is a *laboratory course*. There is nothing like the exchange of views and experience. The experience of the mother of one family may be immensely valuable to others. No one need be discouraged if the most earnest effort, the most devoted interest, sometimes fails. Failure is the ladder by which we climb to success and service. Any group of earnest mothers taking this course and discussing its suggestions will be certain to gain information and experimental suggestions of the very highest value. In this course, the chapters in Volume 8, on "The Bible in the Home," "The Bible and Religious Art," and "Home Study of the Bible" should be carefully considered. Each meeting of the club should be a mothers' conference for free discussions and consideration of practical problems. It is suggested that one of the charming original songs in Volume 1 may be sung by one of the members at each meeting. One or more Biblical dramas may also be given during the course.

COURSE II. A YEAR OF TRAVEL IN THE HOLY LAND

This is a picture course. The Book of Life contains more than four hundred pictures of scenery and localities in the Holy Land. A study of the pictures will make these places real and vivid. The course affords a year of travel all over Palestine from Dan to Beersheba, from the Sea to Moab. The section, "Places and Persons in the Bible," will be found of especial value in connecting names and places.

COURSE III. THE BIBLE AND RELIGIOUS ART

There is no more valuable adjunct to the comprehension of the Bible and the appreciation of its spiritual value than the work of the master artists of the world. This course offers a comprehensive

study of Christian art from the earliest days to the modern painters. An excellent gallery of religious art accompanying the text contains nearly two hundred illustrations, nearly sixty of them in color, photographed by a new process directly from the original paintings. Study carefully and apply to every picture the directions given at 8:106, on how to see and appreciate pictures. The directions are simple and very easily followed. Once understood, they will offer a new world of pleasure and appreciation of the best things in life. Not only should each picture be studied with these instructions in view, but comparisons should be made of the work of different artists. This is not a course for the club meeting only. It is one which should be taken home and shared with every member of the family. A series of tableaux might be arranged for the closing meeting in which some of the great pictures may be illustrated by members of the club. Bring to a meeting a Sunday newspaper illustrated supplement to compare its pictures with those of The Book of Life.

COURSE IV. ADULT COURSE IN BIBLE HISTORY

This course may be thought a rather difficult course. It requires much reading, but it will be very rewarding in furnishing a wide knowledge of the Bible. It is intended not only for clubs, but for adult Sunday school classes, classes in the Y. M. C. A. and Y. W. C. A., Y. P. S., C. E., and kindred organizations. While the course may be covered in monthly meetings with diligent study, it is suggested that there is ample material for two meetings a month or even for an advanced class in Sunday school, meeting every week. The introductions which precede nearly every section of The Book of Life as well as the questions and notes at the end of each general section will be found of very great value. Make free use of the geographical pictures. An index will be found at the close of Volume 8.

COURSE V. THE LITERATURE OF THE BIBLE

The comments and directions upon Course IV might be repeated for Course V. It is a course which requires much study and reading, but it will be found especially rewarding to thoughtful and earnest Bible students. The introductions will furnish ample suggestions for guidance in the study. The very full collection of

examples of English and American literature in which the Bible is used as a basis of thought will be found extremely suggestive and valuable in connection with this course.

COURSE VI. THE LIFE OF JESUS AND THE EARLY CHURCH. COURSE VII. THE LIFE OF PAUL, THE GREAT CAPTAIN OF THE FAITH

In these two courses, we are on more familiar ground so often covered, with the exception of the Epistles, in the Sunday school lessons. It will be found, however, that the pictures, the introductory notes, especially those upon the Life of Paul and the Epistles, the contact made in Course VII with the Greek and Roman religions and civilizations, will bring a new charm and a new meaning to subjects which seem familiar.

COURSE VIII. COURSE FOR SUNDAY SCHOOL AND PUBLIC SCHOOL TEACHERS

This is one of the most important courses given. It is intended to help both the Sunday school and the home by bringing them together for a consideration of mutual problems. It is not intended as a course of methods in the conduct of Sunday school. Least of all is it intended to supersede or interfere with the regular lessons. It is intended first to give the teacher a survey of the problems of the home with respect to Bible study and certain proposed helps to parents in this field. Second, it is intended to give suggestions and help to the busy teacher along the line of supplementary instruction, and especially with respect to new methods of arousing and stimulating interest. It is a parallel course with Course I. It is suggested that a group of mothers taking Course I and a group of teachers taking Course VIII, might very profitably meet informally once a month or once a quarter for comparison of methods and the results of study. This course as well as others is intended for both public school teachers and Sunday school teachers. It will be found especially helpful for teachers in the church schools which are being established rapidly in so many communities. Public school teachers will find especially helpful the very full selection of literary quotations on page 304.

A very valuable exercise in home, Sunday school, and public school is to prepare similar lists from current publications. In Course I, one entire section is devoted to the subject of coöperation with the Sunday school.

COURSE IX. FATHER AND SON COURSE

This course is designed as a guide for men who, like the reporter who suddenly discovered what a great book it is, do not know the Bible at all, for men who know of the great value of the Bible but who find it difficult to make any contact with it; for men who have come to think that the Bible is "out-of-date"—that it does not meet modern conditions; for the busy man who needs some guide for his reading. It is designed for out-of-doors men, practical men, business men, men of action. Above all, it is designed as a "father and son" course for men and their older boys, for men who are keen enough to know that the boy needs such a study and who are willing to make some little sacrifice of time to take it with him. It is not too easy. Difficult and perplexing questions will arise. Talk them out frankly, but remember that beneath all difficulties, apparent discrepancies, and things hard to understand is the everlasting foundation rock of truth which all the controversies of the ages have left unshaken. The course brings out the side of the Bible which appeals to men and boys, the heroic, the daring, and achieving side. It emphasizes the fact that nearly all the Bible characters from Abraham to Paul were out-of-doors men. The greatest difficulty will be found, probably, in the fact that each lesson covers so much ground. If this seems to be true, to the discouragement of the student, take for actual study only the sections under the head of "required readings." The section on the prophets will seem especially difficult, but it is very valuable. This was a favorite part of the Bible of such men as Lincoln and Roosevelt. It is well worth while to take the time to study and to master it. Read all the introductions. Study the pictures as a help. Even if everything is not definitely understood, it is all worth reading and thinking over.

The Proverbs is a much neglected book, but it is a real "father and son" book. Some of the precepts, such as "He that spareth the rod hateth his son," may not appeal to the modern youth, but there is much that will be immensely valuable to him and to the parent. The same may be said of the almost unknown book of

Ecclesiasticus. The arrangement of both these books will be found very helpful. They are books which never grow old.

A subject which cannot fail to interest boys of high school age will be found in the study of the relations between Israel and the great civilizations of the world: Egypt, Assyria, Greece, and Rome. The subject is illustrated by a series of unusual pictures.

The lessons on the Life of Jesus and the Life of Paul are not intended to be complete studies of the subject but to bring out the heroic side of their lives.

It has not been possible to include direct references to the hundreds of pictures and to the maps within the narrow limits of the space assigned to the outline of the courses. Full indexes are, however, given at the end of this volume.

THE SIXTH DAY OF CREATION

By courtesy of the Metropolitan Museum of Art, New York

This is a Bible story carved in ivory, from the Campania, Italy. It dates from the 11th century.

The Bible in English and American Literature

ENGLISH and American literature is filled with the Bible. Many volumes would be required to contain all the Biblical references. Those in this chapter are only examples of what may be found in all the field from Chaucer to the present day. They serve to show how wide-spread has been the use of the Bible by writers; how their minds were filled with its conceptions, how naturally they turned to it for illustration and figure. We see too that the great writers of our literature not only use the Bible freely, but use it correctly. He who is ignorant of the Bible walks blindfolded to some of the finest beauties of English poetry and prose.

The use of such a collection as this is not merely to show how much the Bible is used. It is also to stimulate readers to look for Biblical references as they read. In spite of the general opinion to the contrary, current literature articles in the magazines as well as editorials in newspapers abound in quotations or adaptations of Biblical language. The making of lists of such quotations will be found to be a very valuable exercise. The collection may be used in school or home or by the private reader, to further knowledge of the Bible. Can you tell the story or repeat the phrase to which allusion is made? How does the allusion add to the point which the writer is trying to make?

I. ENGLISH LITERATURE

The foundations of English literature were laid upon the Bible. The Canterbury Tales contain many references to the Bible and to Biblical characters; and nearly every writer who follows Chaucer shows a close familiarity with the Bible.

"The power of the book (the Bible) over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was prac-

GROUP OF ANGELS

By Benozzo Gozzoli (1420–1498)
Color Photograph by Alinari Brothers, Florence, Italy

GOZZOLI was a pupil of Fra Angelico and his pictures much resemble those of the master. The angels in this picture have very sweet faces and the coloring of the garments is lovely. They are kneeling in the foreground of a garden.

ADORAMVS TE GLORIFI
ADORAMVS TE GLORIFI
ADORAMVS TE GLORIFI

tically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the bits of Shakespeare, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which colored English talk two hundred years ago."—*John Richard Green, Short History of the English People.*

Geoffrey Chaucer

1. And therwithal he knew mo proverbes
Than in this world ther growen gres or herbes.— *The Prologue of the Wyf of Bathe.* The Canterbury Tales, Geoffrey Chaucer. (*1 Kings 4:32, 33.*)

2. And right as Judas hadde purses smale
And was a theef.—*The Freres Tale.* The Canterbury Tales, Geoffrey Chaucer. (*John 12:6.*)

3. Love wel thy wyf, as Crist loveth his chirche.— *The Marchaundes Tale.* The Canterbury Tales, Geoffrey Chaucer (*Eph. 5:25, 28, 29.*)-

4. For the book saith, that in olde men is the sapience, and in longe tyme the prudence.— *The Tale of Melibeus.* The Canterbury Tales, Geoffrey Chaucer. (*Job 32:9.*)

5. But Cristes lore, and his apostles twelve,
He taught, but first he folwed it himselve.—Prologue of The Canterbury Tales, Geoffrey Chaucer. (*Matthew 10:2.*)

Shakespeare

Some one has calculated that there are more than twelve hundred references to the Bible in Shakespeare. It may be so; but it is not easy to calculate the number. The Authorized Version of the Bible and Shakespeare represent the same period of the English language. The use of words and phrases which in a later writer would show familiarity with the English Bible may sometimes be with him the common literary usage of his time. Yet making all allowance for this, there remain a great number of allusions to Biblical characters and Biblical ideas. The Bible was familiar to Shakespeare. He knew its pages more intimately than he knew any other literature. Bishop Wordsworth's "Shakespeare and the Bible" has become a classic on the subject, but one needs no book to find abundant references to the Bible on the pages of Shakespeare.

The following list contains only a few of the references which might be mentioned. Readers of Shakespeare might easily enlarge it very much. It would be interesting to read Shakespeare with pencil and paper at hand and note Scripture references. Such notes would show (1) how the references are distributed among the plays; (2) what parts and what characters of the Bible are most often alluded to; (3) whether the references are more often to the facts and incidents of the Bible, like the allusions to Jephthah's daughter in Hamlet, Act 2, Scene 2, or to the conceptions and teachings of the Bible, like the speech of Portia in The Merchant of Venice, Act 4, Scene 1, beginning "The quality of mercy is not strained."

Two things will be noticed: first, the accuracy with which Shakespeare uses Scripture; second, the aptness of his allusions. Both these show a mind saturated with the facts and ideas of the Bible. He was, as Bishop Wordsworth says, "in a more than ordinary degree, a diligent and a devout reader of the Word of God."

6. (So) thou dost swear only to be forsworn,
And most forsworn to keep what thou dost swear.— *King John, Act 3, Scene 1.* (*Eccl. 5:5.*)

7. Which blood, like sacrificing Abel's, cries
Even from the tongueless caverns of the earth
To me for justice, and rough chastisement.— *King Richard II, Act 1, Scene 1.* (*Gen. 4:10.*)

8. Duchess. Where then, alas! may I complain myself?
Gaunt. To Heaven—the Widow's Champion and Defence.
— *King Richard II, Act 1, Scene 2.* (*Ps. 68:5.*)

9. Ah! Richard, with the eyes of heavy mind
I see thy glory like a shooting star
Fall to the base earth from the firmament.— *King Richard II, Act 2, Scene 4.* (*Luke 10:18.*)

10. Thou, old Adam's likeness, set to dress this garden,
How dares thy harsh-rude tongue sound this unpleasing news?
What Eve, what serpent hath suggested thee
To make a second fall of cursed man?
Why dost thou say King Richard is deposed?— *King Richard II, Act 3, Scene 4.* (*Gen. 2:15.*)

11. Disorder, horror, fear, and mutiny,
Shall here inhabit, and this land be called
The field of Golgotha, and dead men's skulls.
O! if you rear this house against this house,
It will the woefullest division prove
That ever fell upon this cursed earth.— *King Richard II, Act 4, Scene 1.* (*Mark 13:8, 12; Luke 12:52.*)

12. Yet I well remember
The favours of these men. Were they not mine?
Did they not sometime cry 'All hail!' to me?
As Judas did to Christ: but He, in Twelve,
Found truth in all but one; I, in twelve thousand, none.— *King Richard II, Act 4, Scene 1.* (*Matt. 26:49.*)

13. Nay, all of you, that stand and look upon me,
Whilst that my wretchedness doth bait myself,—
Tho' some of you, with Pilate, wash your hands,
Showing an outward pity; yet you Pilates
Have here delivered me to my sour cross,
And water cannot wash away your sin.— *King Richard II, Act 4, Scene 1.* (*Matt. 27:24.*)

14. And these same thoughts are, he says
In humours like the people of this world;
For no thought is contented. The better sort—
As thoughts of things divine — are intermixed
With scruples, and do set the word itself
Against the word.—
As thus — Come little one; and then again
It is as hard to come, as for a camel
To thread the postern of a needle's eye.— *King Richard II, Act 5, Scene 5.* (*Mark 10:14; Mark 10:25.*)

15. The guilt of conscience take thou for thy labor,
But neither my good word, nor princely favor;
With Cain go wander thro' the shade of night,
And never show thy head. — *King Richard II, Act 5, Scene 6.* (*Gen. 4:12.*)

16. But then I sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil:
And then I clothe my naked villainy
With old odd ends stolen forth of Holy Writ,
And seem a saint, when most I play the devil.— *King Richard III, Act 1, Scene 3.* (*Matt. 5:38–45.*)

17. I pray you all, tell me what they deserve
That do conspire my death?— *King Richard III, Act 3, Scene 3.* (*II Sam. 12:5–7.*)

18. Thou art a traitor—
Off with his head! Now, by Saint Paul I swear,
I will not dine until I see it done.— *King Richard III, Act 3, Scene 4.* (*Acts 23:12.*)

19. Wisdom cries out in the streets, and no man regards it.— *King Henry IV, 1st Part, Act 1, Scene 2.* (*Prov. 1:20, 24.*)

20. If to be old and merry be a sin, then many an old host that I know is lost: if to be fat be to be hated, then Pharaoh's lean kine are to be loved. —*King Henry IV, 1st Part, Act 2, Scene 4.* (*Gen. 41:17–21.*)

21. And then I stole all courtesy from heaven,
And dressed myself in such humility,
That I did pluck allegiance from men's hearts,
And shouts and salutations from their mouths,
Even in the presence of the crowned king.— *King Henry IV, 1st Part, Act 3, Scene 2.* (*II Sam. 15:1–6.*)

22. Dost thou hear, Hal? Thou knowest in the state of innocency Adam fell, and what should poor Jack Falstaff do in the days of villainy?
— *King Henry IV, 1st Part, Act 3, Scene 3.* (*Gen. 3.*)

23. I am as poor as Job, my lord; but not so patient: your lordship may minister the potion of imprisonment to me, in respect of poverty; but how I should be your patient to follow your prescription, the wise may make some drain of a scruple, or indeed a scruple itself.— *King Henry IV, 2nd Part, Act 1, Scene 2.* (*Job 2.*)

24. Poins (reads) "John Falstaff, knight."— Every man must know that as oft as he has occasion to name himself. Even like those that are kin to the king; for they never prick their finger, but they say, "There is some of the king's blood spilt:" "How comes that?" says he, that takes upon him not to conceive; the answer is as ready as a borrower's cap. "I am the king's poor cousin, Sir."

P. Henry. Nay, they will be kin to us, or they will fetch it from Japhet.
— *King Henry IV, 2nd Part, Act 2, Scene 2.* (*Gen. 10:2–5.*)

25. The sin upon my head, dread sovereign!
For in the Book of Numbers it is writ,
When the son dies, let the inheritance
Descend unto the daughter.
— *King Henry V, Act 1, Scene 2.* (*Numb. 27:1–8.*)

26. Your naked infants spitted upon pikes,
Whiles the mad mothers with their howls confused
Do break the clouds, as did the wives of Jewry
At Herod's bloody-hunting slaughtermen.— *King Henry V, Act 3, Scene 2.* (*Matt. 2:16–18.*)

27. Stay, stay thy hands; thou art an Amazon,
And fightest with the sword of Deborah.— *King Henry VI, 1st Part, Act 1, Scene 2.* (*Judges 4:9.*)

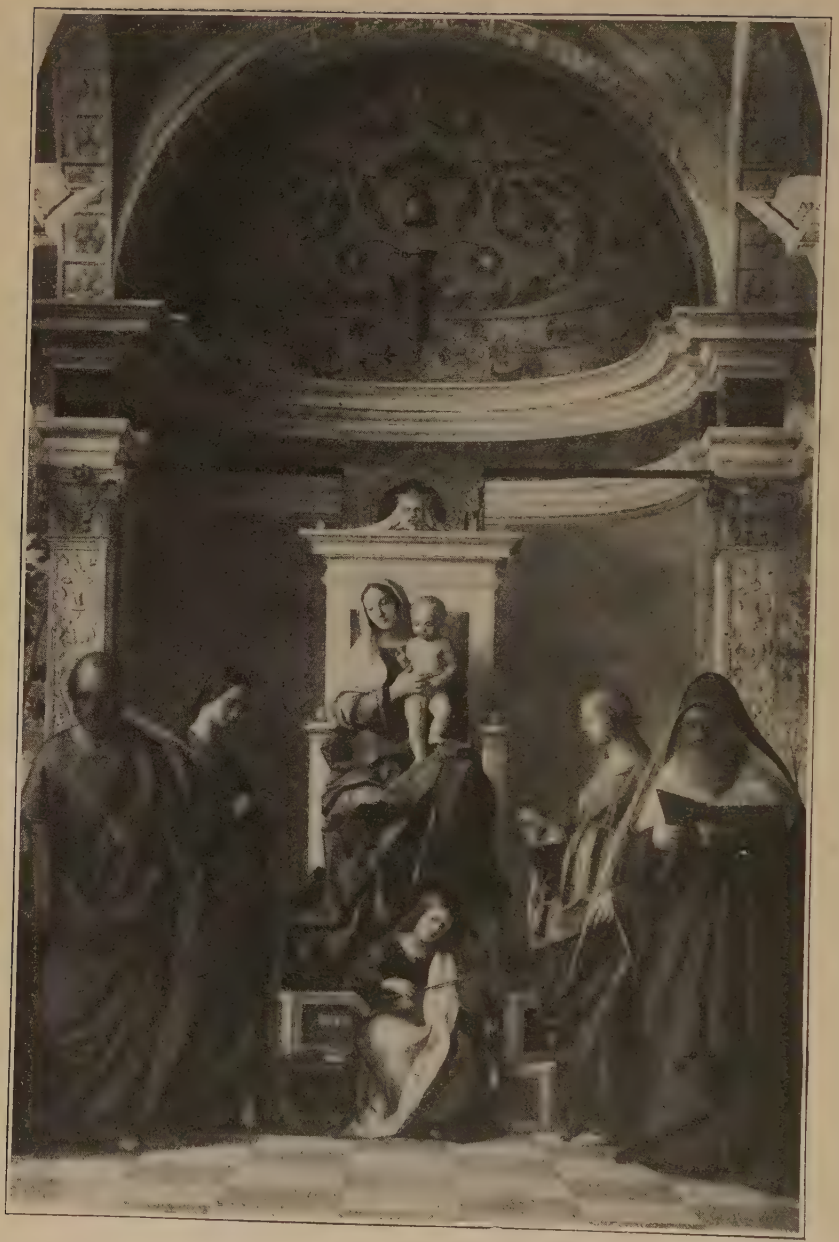
28. Fye, uncle Beaufort! I have heard you preach,
That malice was a great and grievous sin:
And will not you maintain the thing you teach,
But prove a chief offender in the same?— *King Henry VI, 1st Part, Act 3, Scene 1.* (*Rom. 2:21.*)

29. Mine eyes are full of tears, my heart of grief:
Ah! Humphrey, this dishonour in thine age
Will bring thy head with sorrow to the ground.
I beseech your majesty give me leave to go:
Sorrow would solace, and mine age would ease.— *King Henry VI, 2nd Part.* (*Gen. 42:38.*)

MADONNA AND FOUR SAINTS

By Giovanni Bellini (1428–1516)
In the Chapel of St. Zaccharius in Verona, Italy

THIS is considered one of the masterpieces of this great artist. The figures are all very lovely. The figure on the step playing a mediæval viol is very charming in its innocence.



30. Stay, Humphrey, Duke of Gloster: ere thou go
Give up thy staff: Henry will to himself
Protector be: and God shall be my hope,
My stay, my guide, and lantern to my feet:
And go in peace, Humphrey; no less beloved
Than when thou wert protector to thy king.— *King Henry VI, 2nd Part, Act 2, Scene 3.* (*Ps. 119:105.*)

31. O! graceless men! they know not what they do.— *King Henry VI, 2nd Part, Act 4, Scene 4.* (*Luke 23:34.*)

32. To keep that oath, were more impiety
Than Jephthah's when he sacrificed his daughter.— *King Henry VI, 3rd Part, Act 5, Scene 1.* (*Judges 11:30–40.*)

33. Gloster. And, that I love the tree from whence thou sprangst,
Witness the loving kiss I give the fruit;— (Then aside.)
To say the truth, so Judas kissed his master;
And cried, "All hail!" when as he meant all harm.— *King Henry VI, 3rd Part, Act 5, Scene 7.* (*Matt. 26:49.*)

34. Be advised;
Heat not a furnace for your foe so hot
That it do singe yourself. — *King Henry VIII, Act 1, Scene 1.* (*Daniel 3:22.*)

35. And when he falls, he falls like Lucifer,
Never to hope again.— *King Henry VIII, Act 3, Scene 2.* (*Isaiah 14:12.*)

36. Love thyself last. Cherish those hearts that hate thee.
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not.— *King Henry VIII, Act 3, Scene 2.* (*Romans 12.*)

37. Cromwell, I charge thee, fling away ambition;
By that sin fell the Angels; how can man, then,
The image of his Maker, hope to win by 't?— *King Henry VIII, Act 3, Scene 2.* (*I Tim. 3:6.*)

38. Your enemies are many and not small.
At what ease
Might corrupt minds procure knaves as corrupt
To swear against you! Such things have been done.
You are potently opposed, and with a malice
Of as great size. Ween you of better luck,
I mean, in perjured witness, than your Master,
Whose minister you are, whiles here He lived
Upon this naughty earth? — *King Henry VIII, Act 5, Scene 1.* (*Mark 14:55; Matt. 10:25.*)

39. Sheba was never
More covetous of wisdom, and fair virtue,
. . . . . .
In her days, every man shall eat with safety
Under his own vine, what he plants; and sing
The merry songs of peace to all his neighbours.
God shall be truly known.
. . . . . .
he shall flourish,
And, like a mountain cedar, reach his branches
To all the plains about him. Our children's children
Shall see this, and bless heaven.— *King Henry VIII, Act 5, Scene 5.* (*I Kings 10:1–3; Micah 4:4; Zech. 3:10.*)

40. Nay, stand thou back, I will not budge a foot:
This be Damascus: be thou cursed Cain,
To slay thy brother Abel, if thou wilt.
— *Hamlet, Act 1, Scene 3.* (*Gen. 4:8.*)

41. Hamlet. O Jephthah, Judge of Israel — what a treasure had'st thou!
Polonius. What treasure had he, my lord?
Hamlet. Why—one fair daughter, and no more,
The which he loved passing well.— *Hamlet, Act 2, Scene 2.* (*Judges 11:34–35.*)

42. It out-herods Herod; pray you avoid it.— *Hamlet, Act 3, Scene 2.* (*Matt. 2:16–18.*)

43. O, my offence is rank, it smells to heaven;
It hath the primal eldest curse upon't,
A brother's murder!— *Hamlet, Act 3, Scene 3.* (*Gen. 4:11.*)

44. Look you now what follows:
Here is your husband; like a mildewed ear
Blasting his wholesome brother.
— *Hamlet, Act 3, Scene 4.* (*Gen. 41:22–24.*)

45. What, art a heathen? How dost thou understand Scripture? The scripture says, Adam digged. Could he dig without arms?— *Hamlet, Act 5, Scene 1.* (*Gen. 3:23.*)

46. There is a special providence in the fall of a sparrow.— *Hamlet, Act 5, Scene 2.* (*Matt. 10:29.*)

47. What if this cursed hand
Were thicker than itself with brother's blood?
Is there not rain enough in the sweet heavens
To wash it white as snow?— *Hamlet, Act 5, Scene 4.* (*Gen. 4:8–11.*)

48. 1st Serv. I'll never care what wickedness I do
If this man comes to good.
2nd Serv. If she live long,
And, in the end, meet the old course of death,
Women will all turn monsters.
— *King Lear, Act 3, Scene 4.* (*Numb. 16:29.*)

49. To say ay, and no, to every thing I said! Ay and no too was no good divinity.— *King Lear, Act 4, Scene 6.* (*II Cor. 1:17–20.*)

50. With his own sword,
Which he did wave against my throat, I have ta'en
His head from him— *Cymbeline, Act 4, Scene 2.* (*I Sam. 17:51.*)

51. He was a queen's son, boys,
And, though he came our enemy, remember,
He was paid for that.— *Cymbeline, Act 4, Scene 2.* (*II Kings 9:34.*)

52. Our foe was princely;
And tho' you took his life, as being our foe,
Yet bury him as a prince.— *Cymbeline, Act 4, Scene 2.* (*II Kings 9:34.*)

53. Or memorize another Golgotha.— *Macbeth, Act 1, Scene 1.* (*Matt. 27:33.*)

54. Murder! and treason!
Banquo, and Donalbain! Malcolm! awake!
Shake off this drowsy sleep, death's counterfeit,
And look on death itself! Up, up and see
The great doom's image!— Malcolm! Banquo!
As from your graves rise up, and walk like sprites,
To countenance this horror!
[Enter Lady Macbeth.]
Lady M. What's the business,
That such a hideous trumpet calls to parley
The sleepers of the house?— *Macbeth, Act 2, Scene 3.* (*Matt. 27:52, 53.*)

55. Fears and scruples shake us:
In the Great Hand of God I stand; and, thence,
Against the undivulged pretence I fight
Of treasonous malice.— *Macbeth, Act 2, Scene 3.* (*II Sam. 24:14.*)

56. God's benison go with you, and with those
That would make good of bad, and friends of foes.— *Macbeth, Act 2, Scene 3.* (*Matt. 5:9.*)

57. Are you so gospelled
To pray for this good man, and for his issue,
Whose heavy hand hath bowed you to the grave,
And beggared yours for ever?— *Macbeth, Act 3, Scene 1.* (*Matt. 5:44.*)

58. Thy royal father
Was a most sainted king: the queen, that bore thee,
Oftener upon her knees than on her feet,
Died every day she lived.— *Macbeth, Act 4, Scene 3.* (*I Cor. 15:31.*)

59. Our tongues sound deep our woes
Into the air: our eyes do weep, till lungs
Fetch breath that may proclaim them louder; that,
If Heaven slumber, while their creatures want,
They may awake their helps to comfort them.— *Pericles, Act 1, Scene 4.* (*I Kings 18:27.*)

60. O! grandsire, grandsire! even with all my heart
Would I were dead so you did live again.— *Titus Andronicus, Act 5, Scene 3.* (*II Sam. 18:33.*)

61. In the shape of man, master Brook, I fear not Goliath with a weaver's beam; because I know also life is a shuttle.— *Merry Wives of Windsor, Act 5, Scene 1.* (*I Sam. 17:7; Job 7:6.*)

62. Ford. And one that is as slanderous as Satan?
Page. And as poor as Job?
Ford. And as wicked as his wife?— *Merry Wives of Windsor, Act 5, Scene 5.* (*Job 2.*)

63. Moth. Samson, master: he was a man of good carriage, great carriage; for he carried the town-gates on his back, like a porter: and he was in love.
Arm. O well-knit Samson! strong-jointed Samson! I am in love too.
— *Love's Labour's Lost, Act 1, Scene 2.* (*Judges 16:1-3.*)

64. Love is familiar . . . There is no evil angel but love.
Yet Samson was so tempted; and he had an excellent strength.
Yet was Solomon so seduced; and he had a very good wit.— *Love's Labour's Lost, Act 1, Scene 2.* (*Judges 16:4-20; I Kings 11:1-9.*)

65. You found his mote; the king your mote did see.
But I a beam do find in each of three.— *Love's Labour's Lost, Act 4, Scene 3.* (*Matt. 7:3.*)

66. Had he been Adam, he had tempted Eve.— *Love's Labour's Lost, Act 5, Scene 2.* (*I Tim. 2:14.*)

67. What prodigal portion have I spent that I should stand to such penury?
— *As You Like It, Act 1, Scene 1.* (*Luke 15:11-19.*)

68. Take that; and He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!— *As You Like It, Act 2, Scene 3.* (*Ps. 147:9.*)

69. My master is of churlish disposition,
And little reeks to find the way to heaven,
By doing deeds of hospitality.— *As You Like It, Act 2, Scene 4.* (*Matt. 25:35.*)

70. I'll go sleep if I can; if I cannot, I'll rail against all the first born of Egypt.— *As You Like It, Act 2, Scene 5.* (*Ex. 12:29-31.*)

71. How brief the life of man!
The stretching of a span
Buckles in his sum of age.— *As You Like It, Act 3, Scene 2.* (*Job 14:1.*)

72. There is, sure, another flood toward, and these couples are coming to the ark!— *As You Like It, Act 5, Scene 4.* (*Gen. 7:2, 15.*)

73. and my name
Be yoked with his that did betray The Blest!— *Winter's Tale, Act 1, Scene 2.* (*John 13:21-25.*)

74. From the crown of his head to the sole of his foot he is all mirth. —*Much Ado About Nothing, Act 3, Scene 2.* (*II Sam. 14:25.*)

75. There is no darkness but ignorance, in which thou art more puzzled than the Egyptians in their fog.— *Twelfth Night, Act 4, Scene 2.* (*Ex. 10:21–23.*)

76. Adam that kept the Paradise.— *Comedy of Errors, Act 4, Scene 3.* (*Gen. 2:15.*)

77. Lafeu. They are not salad-herbs, you knave; they are nose-herbs.
Clown. I am no great Nebuchadnezzar, Sir; I have not much skill in grass.— *All's Well That Ends Well, Act 4, Scene 5.* (*Dan. 4:25.*)

78. He that of greatest works is finisher
Oft does them by the weakest minister:
So holy writ in babes hath judgment shown.— *All's Well that Ends Well, Act 2, Scene 1.* (*Matt. 21:16.*)

79. Who can call him
His friend that dips in the same dish?— *Timon of Athens, Act 3, Scene 2.* (*John 13:26.*)

80. If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching.— *Merchant of Venice, Act 1, Scene 2.* (*I Cor. 9:27.*)

81. Yes, to smell pork; to eat of the habitation which your prophet the Nazarite conjured the devil into! — *Merchant of Venice, Act 1, Scene 3.* (*Matt. 8:28–34.*)

82. The devil can cite Scripture for his purpose.— *Merchant of Venice, Act 1, Scene 3.* (*Matt. 4:5, 6.*)

83. By Jacob's staff, I swear
I have no mind of feasting forth tonight:
But I will go.
— *Merchant of Venice, Act 2, Scene 5.* (*Gen. 32:10; Heb. 11:21.*)

84. But mercy is above this scepter'd sway;
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice. Therefore, Jew,
Tho' justice be thy plea, consider this,—
That, in the course of justice, none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much,
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.
Shylock. My deeds upon my head! I crave the law,
The penalty and forfeit of my bond.— *Merchant of Venice, Act 4, Scene 1.* (*Matt. 6:11–15.*)

85. A Daniel come to judgment! yea, a Daniel!
O wise young judge, how I do honour thee!— *Merchant of Venice, Act 4, Scene 1.* (*The Apocrypha.*)

86. I have a daughter;
Would any of the stock of Barabbas
Had been her husband, rather than a Christian!— *Merchant of Venice, Act 4, Scene 1.* (*Mark 15:6–15.*)

87. Fair ladies, you drop manna in the way
Of starved people.— *Merchant of Venice, Act 5, Scene 1.* (*Ex. 16:14–16.*)

88. Where's that palace whereinto foul things
Sometimes intrude not? Who has a breast so pure,
But some uncleanly apprehensions,
Keep leets, and law days, and in sessions sit
With meditations lawful?
— *Othello, Act 3, Scene 3.* (*Proverbs 20:9; Job 4:17.*)

89. If any wretch hath put this in your head,
Let Heaven requite it with the serpent's curse!— *Othello, Act 4, Scene 2.* (*Gen. 3:14.*)

90. No, not so much perdition as an hair,
Betide to any creature in the vessel,
Which thou heard'st cry, which thou saw'st sink. — *Tempest, Act 1, Scene 2.* (*Acts 27:34.*)

91. Yea, yea, my lord; I'll yield him thee asleep,
When thou may'st knock a nail into his head.— *Tempest, Act 3, Scene 2.* (*Judges 4:17–21.*)

92. Our revels now are ended: these our actors,
As it foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.— *Tempest, Act 4, Scene 1.* (*Isaiah 51:6.*)

93. I do now remember a saying, The fool doth think he is wise, but the wise man knows he is a fool.— *Tempest, Act 5, Scene 1.* (*I Cor. 3:18.*)

94. The best comforter
To an unsettled fancy.— *Tempest, Act 5, Scene 1.* (*I Sam. 16:23.*)

Lord Bacon

95. What is truth? said jesting Pilate, and would not stay for an answer.
—*Of Truth.* (*John 18:38.*)

96. The blessing of Judah and Issachar will never meet; that the same nation should be both the lion's whelp and the ass between burdens. — *Of the True Greatness of Kingdoms.* (*Gen. 49:9, 14.*)

97. A certain rabbin, upon the text, Your young men shall see visions, and your old men shall dream dreams, inferreth that young men are admitted nearer to God than old.— *Of Youth and Age.* (*Joel 2:28.*)

98. The fool who saith in his heart there is no God saith it rather by vote to himself, as that he would have, than that he can thoroughly believe it or be persuaded of it.— *Of Atheism.* (*Ps. 14:1.*)

John Milton

One might expect that Milton, the Puritan, who wrote two long poems on Biblical subjects, would use many Biblical allusions. He draws from all parts of the Bible, and it is a Biblical education to trace out his many references.

99. Siloa's brook that flowed fast by the oracle of God.— *Paradise Lost, Book I.* (*Is. 8:6.*)

100. And justify the ways of God to men.— *Paradise Lost, Book I.* (*Rom. 3:4.*)

101. Dagon his name; sea monster, upward man and downward flesh.
—*Paradise Lost, Book I.* (*I. Sam. 5:4.*)

102. And now his heart distends with pride, and, hardening in his strength.
— *Paradise Lost, Book I.* (*Dan. 5:20.*)

103. Of Man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat,
Sing heav'nly Muse.— *Paradise Lost, Book I.* (*Gen. 3.*)

104. As when the potent rod
Of Amram's son, in Egypt's evil day,
Wav'd round the coast, up-call'd a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile.— *Paradise Lost, Book I.* (*Ex. 10:12–15.*)

105. Mammon, the least erected spirit that fell from heaven.
— *Paradise Lost, Book I.* (*Matt. 6:24.*)

106. His dark pavilion spread wide on the wasteful deep.— *Paradise Lost, Book II.* (*Ps. 18:11.*)

107. Since God is light.
— *Paradise Lost, Book III.* (*I John 1:5; I Tim. 6:16.*)

108. That be far from thee, Father, who art judge of all things made.
—*Paradise Lost, Book III.* (*Gen. 18:25.*)

109. All but the unsleeping eyes of God.— *Paradise Lost, Book V.* (*Ps. 121:4.*)

110. He on the wings of cherub rode sublime.— *Paradise Lost, Book VI.* (*Ps. 18:10.*)

111. That wish'd the mountains now might be again thrown on them.
— *Paradise Lost, Book VI.* (*Rev. 6:16.*)

112. Who into glory him received,
Where now he sits at the right hand of bliss.— *Paradise Lost, Book VI.* (*I Tim. 3:16; Hebrews 1:3.*)

113. When Orient light exhaling first from darkness they beheld;
Birthday of heaven and earth: with joy and shout.— *Paradise Lost, Book VII.* (*Job 38:4, 7.*)

114. There the eagle and the stork on cliffs and cedar-tops their eyries build.
— *Paradise Lost, Book VII.* (*Job 39:27, 28.*)

115. The serpent subtlest beast of all the field.— *Paradise Lost, Book IX.* (*Gen. 3:1.*)

116. Behind her Death,
Close following pace for pace, not mounted yet
On his pale horse.— *Paradise Lost, Book X.* (*Rev. 6:6–8.*)

117. O sons, like one of us man is become, to know both good and evil.
—*Paradise Lost, Book XI.* (*Gen. 3:22–24.*)

118. God, from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself,
In thunder, lightning, and loud trumpets' sound,
Ordain them laws.— *Paradise Lost, Book XII.* (*Ex. 20:18–21.*)

119. By one man's disobedience lost.
— *Paradise Regained, Book I.* (*Rom. 5:19.*)

120. Roving still about the world.
— *Paradise Regained, Book I.* (*Job 1:7; I Peter 5:8.*)

121. And of thy kingdom there should be no end.— *Paradise Regained, Book I.* (*Luke 1:32, 33.*)

122. And forty days Elijah, without food.— *Paradise Regained, Book I.* (*I Kings 19:8.*)

123. Vouchsafed his voice to Balaam reprobate.— *Paradise Regained, Book II.* (*Num. 22:28.*)

124. The great Tishbite, who on fiery wheels rode up to heaven.— *Paradise Regained, Book II.* (*II Kings 2:11.*)

125. Command a table in this wilderness.— *Paradise Regained, Book II.* (*Ps. 78:19.*)

126. As he who, seeking asses, found a kingdom.— *Paradise Regained, Book III.* (*I Sam. 9:20, 21.*)

127. When thou stoodst up his tempter.— *Paradise Regained, Book III.* (*I Chron. 21:1.*)

128. Many books, wise men have said, are wearisome.— *Paradise Regained, Book IV.* (*Eccl. 12:12.*)

129. Our Hebrew songs and harps, in Babylon.— *Paradise Regained, Book IV.* (*Ps. 137:1.*)

130. There, on the highest pinnacle, he set the Son of God.— *Paradise Regained, Book IV.* (*Luke 4:9.*)

131. So Lycidas sunk low, but mounted high
Through the dear might of Him that walked the waves.— *Lycidas, line 172.* (*Mark 6:48.*)

132. And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide.— *Sonnet to His Blindness.* (*Matt. 25:24–30.*)

133. We must not think to make a staple commodity of all the knowledge in the land to mark and license it like our broadcloth and our wool packs. What is it but a servitude like that imposed by the Philistines, not to be allowed the sharpening of our own axes and coulters, but we must repair from all quarters to twenty licensing forges.— *Areopagitica.* (*I Sam. 13:19–21.*)

134. Moses, the great prophet, may sit in heaven rejoicing to see that memorable and glorious wish of his fulfilled, when not only our seventy elders, but all the Lord's people, are become prophets.— *Areopagitica.* (*Num. 11:24–29.*)

Other English Writers

135. Nobler is a limited command
Given by the love of all your native land,
Than a successive title, long and dark,
Drawn from the moldy rolls of Noah's ark.— *John Dryden, Absalom and Achitophel.* (*Gen. 7.*)

136. What makes a church a den of thieves?
A dean and chapter, and white sleeves.
—*Butler, Hudibras.* (*Luke 19:46.*)

137. Look before you ere you leap;
For as you sow y' are like to reap.
—*Butler, Hudibras.* (*Gal. 6:7.*)

138. In faith and hope the world will disagree
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend.— *Alexander Pope, Essay on Man.* (*I Cor. 13:13.*)

139. And hence one master passion in the breast,
Like Aaron's serpent, swallows up the rest.— *Alexander Pope, Essay on Man.* (*Ex. 7:12.*)

140. Death gives us more than was in Eden lost,
This king of terrors is the prince of peace.—*Young, Night Thoughts.* (*Job 18:14.*)

141. I hold that patience is one of the great virtues of a governor: it was said of Moses that he governed by patience, and that he was the meekest man on earth.—*Edmund Burke, Speech on the Impeachment of Warren Hastings.* (*Num. 12:3.*)

142. What to us is the empire of the world, if we lose our own liberties?
—*Edmund Burke.* (*Mark 8:36.*)

143. He who stills the raven's clam'rous nest
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide.—*Robert Burns, The Cotter's Saturday Night.* (*Matt. 6:26.*)

144. The priest-like father reads the sacred page,—
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of heaven's avenging ire.—*Robert Burns, The Cotter's Saturday Night.* (*Gen. 18; Ex. 17:16; Deut. 25:17–19; II Sam. 12:15, 16.*)

145. "May the wheels of their chariots be taken off," said the Jew, "like those of the host of Pharaoh, that they may drive heavily!"
—*Sir Walter Scott, Ivanhoe.* (*Ex. 14:25.*)

146. When Israel of the Lord beloved
Out of the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.—*Sir Walter Scott, Ivanhoe.* (*Ex. 14:19, 20.*)

147. We are heartily of thy safety; nevertheless, we pray thee to be on thy guard in the matter of this second Witch of Endor.—*Sir Walter Scott, Ivanhoe.* (*I Sam. 28:8–14.*)

148. All marked and were moved by these changes, excepting one. It was old Deans, who motionless in his seat, and concealed, as we have said, by the corner of the bench, from seeing or being seen, did nevertheless keep his eyes firmly fixed on the ground, as if determined that, by no possibility whatever, would he be an ocular witness of the shame of his house.
"Ichabod!" he said to himself —"Ichabod! my glory is departed."— *Sir Walter Scott, The Heart of Mid-Lothian.* (*I Sam. 4:21.*)

149. Tune, to please a peasant's ear,
The harp a king had loved to hear.
—*Sir Walter Scott, The Lay of the Last Minstrel.* (*I Sam. 16:23.*)

150. It is inconsistent with this division of our subject to cite living poets, but posterity has done ample justice to the great names now referred to. Their errors have been weighed and found to have been dust in the balance; if their sins are as scarlet they are now white as snow; they have been washed in the blood of the mediator and redeemer Time.— *Percy Bysshe Shelley, A Defense of Poetry.* (*Is. 40:15; Is. 1:18; Rev. 1:5.*)

151. Where the destroying minister that flew
Pouring the fiery tide of desolation
Upon the leagued Assyrians' attempt?
— *Percy Bysshe Shelley, The Wandering Jew's Soliloquy.* (*II Kings 19:35.*)

152. Through wood and stream and field and hill and Ocean
A quickening life from the Earth's heart has burst,
As it has ever done, with change and motion,
From the great morning of the world when first
God dawned on Chaos:— *Percy Bysshe Shelley, Adonais.* (*Gen. 1.*)

153. He answered not but with a sudden hand
Made bare his branded and ensanguined brow,
Which was like Cain's or Christ's—oh! that it should be so!
—*Percy Bysshe Shelley, Adonais.* (*Gen. 4:15; Matt. 27:29.*)

154. The curse of Cain
Light on his head who pierced thy innocent breast,
And seared the angel soul that was its guest.— *Percy Bysshe Shelley, Adonais.* (*Gen. 4:11.*)

155. . . . behind him a wilderness of dreary sand and bitter waters, in which successive generations have sojourned, always moving, yet never advancing, reaping no harvest and building no abiding city; before him a goodly land, a land of promise, a land flowing with milk and honey.— *Macaulay, Essay on Bacon.* (*Deut. 34:1–4; 31:20.*)

156. Contrary to Gideon's miracle, while all around were drenched, our fleece was dry.— *Charles Lamb, Essays of Elia.* (*Judges 6:37.*)

157. When Jeshurun waxed fat, we read that he kicked.— *Charles Lamb, Essays of Elia.* (*Deut. 32:15.*)

158. No Egyptian taskmaster ever devised a slavery like to that of our slavery.— *Charles Lamb, Essays of Elia.* (*Ex. 5:5–19.*)

159. I would set up my tabernacle here. — *Charles Lamb, Essays of Elia.* (*Matt. 17:4.*)

160. Toppling down the walls of his own Jericho.— *Charles Lamb, Essays of Elia.* (*Josh. 6:20.*)

161. When a Nation is unhappy, the Old Prophet was right and not wrong in saying to it: Ye have forgotten God, ye have quitted the ways of God, or ye would not have been unhappy. It is not according to the laws of Fact that ye have lived and guided yourselves, but according to the laws of Delusion, Imposture, and willful and unwillful Mistake of Fact; behold therefore the Unveracity is worn out; Nature's long-suffering with you is exhausted; and ye are here!— *Thomas Carlyle, Past and Present.* (*Is. 17:10; Jer. 13:25; 18:15.*)

162. These are the forests of gourds, that overtop the infant cedars and aloe-trees, but, like the Prophet's gourd, wither on the third day.— *Thomas Carlyle, Voltaire.* (*Jonah 4:6, 7.*)

163. In our wild Seer, shaggy, unkempt, like a Baptist living on locusts and wild honey, there is an untutored energy, a silent, as it were, unconscious strength, which, except in the higher walks of literature, must be rare.— *Thomas Carlyle, Sartor Resartus, Chapter III.* (*Matt. 3:4.*)

164. World-renowned far-working Institution; like a grain of right mustard-seed once cast into the right soil, and now stretching out strong boughs to the four winds, for the birds of the air to lodge in.
— *Thomas Carlyle, Sartor Resartus, Chapter X.* (*Matt. 13:31, 32.*)

165. Let not thy left hand know what thy right hand doeth! Neither shalt thou prate even to thy own heart of "those secrets known to all."
—*Thomas Carlyle, Sartor Resartus, Chapter III.* (*Matt. 6:3.*)

166. Hast thou not a brain, furnishable with some glimmerings of light; and three fingers to hold a pen withal? Never since Aaron's Rod went out of practise, or even before it, was there such a wonder-working tool: greater than all recorded miracles have been recorded by pens.
— *Thomas Carlyle, Sartor Resartus.* (*Ex. 7:10.*)

167. . . . red-hot iron, white-hot iron, cold-black iron; an iron taste, an iron smell, and a Babel of iron sounds.
— *Charles Dickens, Bleak House,Chapter LXIII.* (*Gen. 11:9.*)

168. If Saul could have had you for his David, the evil spirit would have been exorcised without the aid of the harp.— *Charlotte Brontë, Jane Eyre, Chapter XXXVII.* (*I Sam. 16:18.*)

169. "Put ye in the sickle, for the harvest is ripe." The word is spoken in our ears continually to other reapers than the angels—to the busy skeletons that never tire for stooping. When the measure of iniquity is full, and it seems that another day might bring repentance and redemption—"Put ye in the sickle." When the young life has been wasted all away, and the eyes are just opening upon the tracks of ruin, and faint resolutions rising in the heart for nobler things—"Put ye in the sickle."—*John Ruskin, The Two Boyhoods.* (*Joel 3:13; Rev. 14:18.*)

170. Not without meaning was the love of Israel to his chosen son expressed by the coat of many colors.
— *John Ruskin, Stones of Venice.* (*Gen. 37:3.*)

171. That sentence of Genesis, "I have given thee every green herb for meat," like all the rest of the book, has a profound symbolical as well as a literal meaning. It is not merely the nourishment of the body, but the food of the soul, that is intended. The green herb is, of all nature, that which is most essential to the healthy spiritual life of man. Most of us do not need fine scenery; the precipice and the mountain peak are not intended to be seen by all men,—perhaps their power is greatest over those who are unaccustomed to them. But trees and fields and flowers were made for all, and are necessary for all.— *John Ruskin, Stones of Venice.* (*Gen. 1:29.*)

172. Then for her spear she might have a weaver's beam.— *John Ruskin, Crown of Wild Olive.* (*I Sam. 17:7.*)

173. You know how it is written—"another law in my members, warring against the law of my mind."— *John Ruskin, Ethics of the Dust.* (*Rom. 7:23.*)

174. One looks close for the glance forward in the eyes, which distinguished such pillars from the pillars, not of flesh, but of salt, whose eyes are set backwards. — *John Ruskin, The Cestus of Aglaia.* (*Gen. 19:26.*)

175. If not in word only, but in fact of truth, he undoes the deed of Cain and becomes truly his brother's keeper.— *John Ruskin, The Schools of Art in Florence.* (*Gen. 4:9.*)

176. You may see as thorough patriarchs as Abraham was any day, and as carefully visited by angels, sitting under their vine and fig-tree.— *John Ruskin, Notes.* (*Gen. 18:1; I Kings 4:25.*)

177. But the troubles which he is born to are as sparks which fly upward, not as flames burning to the nethermost Hell.—*John Ruskin, Notes.* (*Job. 5:7.*)

178. A man of superior sagacity may be pardoned for thinking with the friends of Job, that Wisdom will die with him.— *John Ruskin.* (*Job 12:2.*)

179. Though thy people Israel be as the sand of the sea, only a remnant of them shall return. - *Matthew Arnold, Lecture in Boston on The Majority and the Remnant.* (*Gen. 32:12; Is. 10:21.*)

180. I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea, but I am certain that many homes in England in which there now exists a fond hope that the distant one may return, many such homes may be rendered desolate when the next mail shall arrive. The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings. There is no one, as when the first-born were slain of old, to sprinkle with blood the lintel and the two side posts of our doors, that he may spare and pass on.— *John Bright.* (*Ex. 12:7, 29, 30.*)

181. As we looked into each other's eyes, and clasped each other's hands above the dead man's face, we felt that there was love between us, as of David and Jonathan, passing the love of woman. — *Charles Kingsley, Alton Locke.* (*II Sam. 1:26.*)

182. Then he pressed Hereward to sing, with many compliments; and Hereward sang, and sang again, and all his men crowded around him, as the outlaws of Judea may have crowded round David in Carmel or Hebron, to hear like children, old ditties which they loved the better the oftener they heard them. — *Charles Kingsley, Hereward the Wake.* (*I Sam. 22:1, 2; I Sam. 25:2–9.*)

183. Then he walked away and we had the garden all to ourselves, we, Jonathan and his new-found David. I did not "fall upon his neck" like the princely Hebrew to whom I have likened myself, but whom alas! I resembled in nothing save my loving.— *Dinah Mulock Craik, John Halifax, Gentleman.* (*I Sam. 20:41.*)

George Eliot

184. "I often think of them words, 'And Jacob served seven years for Rachel; and they seemed to him but a few days for the love he had to her.' I know those words 'ud come true with us, Dinah, if so be you'd give me hope as I might win you after seven years was over." — *Adam Bede, Chapter III.* (*Gen. 29:20.*)

185. I think, sir, when God makes his presence felt through us, we are like the burning bush; Moses never took any heed what sort of bush it was,— he only saw the brightness of the Lord.
— *Adam Bede, Chapter VIII.* (*Ex. 3:2–5.*)

186. "He's of a rash, warm-hearted nature, like Esau, for whom I have always felt great pity," said Dinah. — *Adam Bede, Chapter XXVI.* (*Gen. 33:4–16.*)

187. Not an admirable experience, to be proposed as an ideal; but a form of struggle before break of day which some young men since the patriarch have had to pass through, with more or less of bruising if not laming. — *Daniel Deronda, Chapter XXXII.* (*Gen. 32:24–32.*)

188. "What sort of a club is it?"
"It is called The Philosopher. They are few — like the Cedars of Lebanon — poor men given to thought." — *Daniel Deronda, Chapter XLII.* (*Ps. 104:16.*)

189. "Why, were the Greeks great fighters?" said Tom, who saw a vista in this direction. "Is there anything like David, and Goliath, and Samson, in the Greek history? Those are the only bits I like in the history of the Jews."
— *The Mill on the Floss, Book II, Chapter III.* (*I Sam. 17; Judges 14, 15.*)

190. The tomb bore the names of Tom and Maggie Tulliver, and below the names it was written:
"In their death they were not divided." — *The Mill on the Floss, Book VII, Chapter VII.* (*II Sam. 1:23.*)

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191. It was a round spot about the size of a crown piece. One side was blank, for it had been the last leaf; the other contained a verse or two of Revelation — these words among the rest, which struck sharply home upon my mind: "Without are dogs and murderers." The printed side had been blackened with wood ash, which already began to come off and soil my fingers; on the blank side had been written with the same material the one word "Deposed."— *Robert Louis Stevenson, Treasure Island.* (*Rev. 22:15.*)

Alfred Tennyson

So numerous are the Biblical references in Tennyson that they have drawn the attention of various students of the poet. Dr. Henry Van Dyke has written on the subject, and Miss Edna Robinson has published a study, "Tennyson's Use of the Bible." In it she lists fifty-five references in "In Memoriam," and proportionate numbers in other poems.

192. . . . that God would move
And strike the hard, hard rock, and thence,
Sweet in their utmost bitterness,
Would issue tears of penitence.
— *Supposed Confessions.* (*Num. 20:7–11.*)

The Prodigal Son

By David Teniers the Younger (1610–1690)

This famous artist of Antwerp shows the Prodigal Son at a typical Flemish inn feasting with his boon companions. The scene is drawn in a very interesting way. The hat and sword of the youth are laid aside, the innkeeper and a little black dog are in the foreground.

On the right of the picture, across the little river, is another figure kneeling which is perhaps intended to represent the Prodigal after his money has gone and he is reduced to beggary. Like the figure in the picture by Dürer, he seems to be in prayer and making his plea to return to his father. Compare these two pictures.

193. Would drop from his o'er brimming love,
As manna on my wilderness.
— *Supposed Confessions.* (*Ex. 16:14–20.*)

194. God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.
— *The Higher Pantheism.* (*Ex. 19; 20:18–21.*)

195. One was Tishbite
Whom the ravens fed.— *The Palace of Art.* (*I Kings 17:4–6.*)

196. And judge all nature from her feet of clay.— *Merlin and Vivien.* (*Dan. 2:41.*)

197. Fear them? no,
As love, if love be perfect, casts out fear,
So hate, if hate be perfect, casts out fear. — *Merlin and Vivien.* (*I John 4:18.*)

198. A land of promise flowing with the milk
And honey of delicious memories.
— *The Lover's Tale.* (*Deut. 11:8, 9.*)

199. Hereafter thou, fulfilling Pentecost
Must learn to speak the tongues of all the world.
— *Sir John Oldcastle.* (*Acts 2:6–12.*)

200. Those three! the fourth
Was like the Son of God! Not burnt were they.
On them the smell of burning had not past.— *Sir John Oldcastle.* (*Dan. 3:25.*)

201. Trust me, Clara Vere de Vere,
From yon blue heavens above us bent
The gardener Adam and his wife
Smile at the claims of long descent.
Howe'er it be, it seems to me,
'T is only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.— *Lady Clara Vere de Vere.* (*Gen. 2:15.*)

202. Perhaps like him of Cana in Holy Writ
Our Arthur kept his best until the last.— *The Holy Grail.* (*John 2:10.*)

203. For now there is a lion in the way.— *The Holy Grail.* (*Prov. 26:13.*)

204. The cup, the cup itself, from which our Lord
Drank at the last sad supper with his own.
This, from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint
Arimathaean Joseph, . . . — *The Holy Grail* (*Matt. 26:27; 27:57.*)

205. May Pharaoh's darkness, folds as dense as those
Which hid the Holiest from the people's eyes
Ere the great death, shroud this great sin from all.— *Aylmer's Field.* (*Ex. 10:21.*)

206. And yet for all your wisdom well I know that I shall look upon your face no more. — *Enoch Arden.* (*Acts 20:25.*)

207. Never since our bad earth became one sea,
Which rolling o'er the palaces of the proud,
And all but those who knew the living God —
Eight that were left to make a purer world.
— *Aylmer's Field.* (*Gen. 7:13.*)

208. Fairer than Rachel by the palmy well,
Fairer than Ruth among the fields of corn,
Fair as the angel that said "Hail."— *Aylmer's Field.* (*Gen. 29:9–11; Ruth 2:2, 3; Luke 1:28.*)

209. When murder, common
As Nature's death, like Egypt's plague, had filled
All things with blood,— when every doorway blushed,
Dash'd red with that unhallow'd passover.— *Becket.* (*Ex. 12.*)

210. These wells of Marah.— *Becket.* (*Ex. 15:23–26.*)

211. Third Beggar. The Lord hath set his mark upon him that no man should murder him.— *Becket, Act 1, Scene 3.* (*Gen. 4:15.*)

212. There is no being pure,
My cherub; saith not Holy Writ the same?— *Becket.* (*Job 4:17.*)

213. At the right hand of Power —
Power and great glory — for thy Church, O Lord —
Into thy hands, O Lord — into thy hands!— *Becket.* (*Acts 7:55–59.*)

214. To lie within the light of God, as I lie upon your breast —
And the wicked cease from troubling and the weary are at rest.
— *The May Queen.* (*Job 3:17.*)

215. There is one
Come as Goliath came of yore.— *Queen Mary.* (*I Sam. 17:23–27.*)

216. How are the mighty fallen, Master Cranmer.— *Queen Mary.* (*II Sam. 1:19.*)

217. Give to the poor,
Ye give to God. He is with us in the poor.
— *Queen Mary.* (*Prov. 19:17.*)

218. Our little sister of the Song of Songs.
— *Queen Mary.* (*Song of Solomon 8:8.*)

219. A Jacob's ladder falls.— *Early Spring.* (*Gen. 28:12.*)

220. A heart as rough as Esau's hand.— *Godiva.* (*Gen. 27:11–23.*)

THE MADONNA ENTHRONED

By Giovanni Bellini (1428–1516)
In the Church of the Frari, Venice, Italy

THIS picture, in its elaborate frame, is characteristic of the Venetian artist.

*221. Stiff as Lot's wife.— *The Princess.* (*Gen. 19:26.*)

222. When we made bricks in Egypt.— *The Princess.* (*Ex. 5:5–19.*)

223. Yes, tho' the fire should run along the ground,
As it once did in Egypt.— *The Promise of May.* (*Ex. 9:23.*)

224. Ay, ay, my brother fool, the king of fools!
Conceits himself as God that he can make
Figs out of thistles.— *The Last Tournament.* (*Matt. 7:16.*)

225. I am Jonah. The crew should cast me into the deep.— *The Wreck.* (*Jonah 1:12.*)

226. Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light had we; for that we do repent,
And learning this, the bridegroom will relent.
Too late, too late! ye cannot enter now.—*Guinevere.* (*Matt. 25:10–12.*)

227. Cast all your cares on God; that anchor holds.
Is He not yonder in those uttermost
Parts of the morning? If I flee to these,
Can I go from Him? and the sea is His,
The sea is His; he made it.— *Enoch Arden.* (*I Peter 5:7; Ps. 139:9–12; Ps. 95:5.*)

228. Treble denial of the tongue of flesh
Like Peter's when he fell.— *Harold, Act 3, Scene 1.* (*Mark 14:30.*)

229. A kindly rendering
Of "Render unto Cæsar."— *Harold, Act 3, Scene 2.* (*Luke 20:25.*)

230. Like that strange angel which of old
Until the breaking of the light,
Wrested with wandering Israel.— "*To* ....." (*Gen. 32:24–29.*)

231. He is only a cloud and a smoke who was once a pillar of fire.— *Despair.* (*Ex. 13:21.*)

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232. Servants of God!— or sons
Shall I not call you, because
Not as servants ye knew
Your Father's innermost mind,
His, who unwillingly sees
One of his little ones lost —
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died!— *Matthew Arnold, From the tribute to his Father, in Rugby Chapel.* (*John 15:15.*)

Robert Browning

Browning is packed with Biblical references. Miss Machen, in "The Bible in Browning," finds references to over six hundred passages in "The Ring and the Book." Browning delights in indirect allusions, sometimes referring to the same passage in various forms of partial quotation. The careful reader of Browning will constantly find allusions in most unexpected connection.

The Ring and the Book

233. Halt, deaf and blind,
Who feed on fat things.— *Book I, l. 320.* (*Luke 14:21.*)

234. When, at a known name whispered through the door
Of a lone villa on a Christmas night,
It opened that the joyous hearts inside
Might welcome as it were an angel-guest.
—*Book I, l. 392.* (*Heb. 13:2.*)

235. Come in Christ's name to knock and enter, sup
And satisfy the loving ones He saved. — *Book I, l. 397.* (*Rev. 3:20.*)

236. Nor prejudice the Prince o' the Power of the Air.— *Book I, l. 597.* (*Eph. 2:2.*)

237. There prattled they, discoursed the right and wrong,
Turned wrong to right, proved wolves sheep and sheep wolves,
So that you scarce distinguished fell from fleece;
Till out spoke a great guardian of the fold,
Stood up, put forth his hand that held the crook.— *Book I, l. 644.* (*John 10:8–16.*)

238. What steward but knows when stewardship earns its wage,
May levy praise, anticipate the lord?
— *Book I, l. 1246.* (*Luke 12:42–44.*)

239. Satan's old saw being apt here — skin for skin,
All a man hath that will he give for life.— *Book I, l. 1273.* (*Job 2:4.*)

240. Break forth, intone the lamentable psalm,
"Out of the deeps, Lord, have I cried to thee!"— *Book I, l. 1318.* (*Ps. 130:1.*)

241. Why, sir, the stumbling-block is cursed and kicked,
Block though it be.— *Book II, l. 1423.* (*Rom. 14:13.*)

242. Why, today's lucky pearl is cast to swine.
— *Book II, l. 14.* (*Matt. 7:6.*)

243. Lust of the flesh, lust of the eye.— *Book II, l. 450.* (*I John 2:16.*)

MARY AND JESUS AND ELIZABETH AND JOHN

By Andrea del Sarto (Andrea d'Agnolo, 1488–1530)
Photograph by Alinari Brothers, Florence, Italy

THIS picture shows Mary and Jesus and Elizabeth and John. At the left of the picture can just be seen the slender cross of John the Baptist. This is a very attractive group by one of the great masters.

244. To go on trusting, namely, till faith move
Mountains. And faith here made the mountains move.— *Book III, l. 487.* (*Matt. 17:20.*)

245. Render Cæsar what is Cæsar's due!— *Book III, l. 1477.* (*Matt. 22:21.*)

246. . . . for the angel's song,
"Peace upon earth," louder and louder pealed.— *Book V, l. 1608.* (*Luke 2:13, 14.*)

247. What did he else but act the precept out,
Leave, like a provident shepherd, his safe flock
To follow the single lamb and strayaway?
— *Book V, l. 1196.* (*Luke 15:4.*)

248. Cæsar thou seekest? To Cæsar thou shalt go!— *Book V, l. 1175.* (*Acts 25:12.*)

249. I' the gray dawn it was I found myself
Facing the pillared front o' the Pieve-mine,
My church: it seemed to say for the first time
"But am not I the Bride, the mystic love
O' the Lamb, who took thy plighted troth, my priest?"— *Book VI, l. 974.* (*Rev. 21:9, 10.*)

250. 'Twas a thief said the last kind word to Christ:
Christ took the kindness and forgave the theft.
— *Book VI, l. 869.* (*Luke 23:42, 43.*)

251. Full measure, pressed down, running over now!— *Book VI, l. 1767.* (*Luke 6:38.*)

252. Thus will it be with us when the books ope
And we stand at the bar on judgment-day.— *Book VI, l. 145.* (*Rev. 20:12.*)

253. So did the star rise, soon to lead my step,
Lead on, nor pause before it should stand still
Above the House o' the Babe.— *Book VII, l. 1448.* (*Matt. 2:9.*)

254. And therefore turned he water into wine,
To show I should obey my spouse like Christ.— *Book VII, l. 449.* (*John 2:2–9.*)

255. At first we are advised —"A lad hath here
Seven barley-loaves and two small fishes: what
Is that among so many?" Aptly asked:
But put that question twice and quite as apt,
The answer is "Fragments, twelve baskets full!"— *Book VIII, l. 1203.* (*John 6:8–13.*)

256. Why consult Peter in a simple case,
Peter's wife's sister in her fever-fit
Might solve as readily as the Apostle's self?— *Book VIII, l. 1428.* (*Matt. 8:14.*)

257. Foxes have holes, and fowls o' the air their nests:
Praise you the impiety that follows, Fisc?
Shall false wife yet have where to lay her head?— *Book VIII, l. 1308.* (*Matt. 8:20.*)

258. Milk for babes, not strong meat which men require.— *Book VIII, l. 1629.* (*I Cor. 3:1, 2.*)

259. Who pluck this flower o' the field, no Solomon
Was ever clothed in glorious gold to match.
— *Book VIII, l. 89.* (*Luke 12:27.*)

260. Even the blessed Magdalen mistook
Far less forgiveably: consult the place —
Supposing him to be the gardener,
"Sir," said she, and so following.— *Book IX, l. 938.* (*John 20:15.*)

261. Speedily vacate
The step by pool-side, leave Bethesda free
To patients plentifully posted round.
— *Book IX, l. 1217.* (*John 5:2, 3.*)

262. How bloody Herod slew these innocents.
— *Book IX, l, 136.* (*Matt. 2:16.*)

263. That she is built upon a rock nor shall
Their powers prevail against her!— *Book IX, l. 728.* (*Matt. 16:18.*)

264. Spirit is willing but the flesh is weak.
— *Book IX, l. 734.* (*Matt. 26:41.*)

265. Where are the Christians in their panoply?
The loins we girt about with truth, the breasts
Righteousness plated round, the shield of faith,
The helmet of salvation, and that sword
O' the Spirit, even the word of God,— where these?— *Book X, l. 1566.* (*Eph. 6:13–17.*)

266. If foolish virgins disobey and sleep,
What wonder? But, this time, the wise that watch,
Sell lamps and buy lutes, exchange oil for wine,
The mystic Spouse betrays the Bridegroom here.— *Book X, l. 1488.* (*Matt. 25:1–5.*)

267. As the other herd quenched; i' the wash o' the wave,
— Each swine, the devil inside him.— *Book X, l. 850.* (*Mark 5:13.*)

268. "Why, on a certain feast, Barabbas' self
Was set free, not to cloud the general cheer:
Neither shalt thou pollute thy Sabbath close!"— *Book X, l. 2056.* (*John 18: 39, 40.*)

269. If there be any virtue, any praise.— *Book X, l. 1028.* (*Phil. 4:8.*)

HOLY FAMILY

By Bernardino Luini (1475 ?–1533)
In the Gallery Ambrosiana, Milan, Italy
Photograph by Anderson, Rome, Italy

THIS is a very charming grouping of the Holy Family with Elizabeth and the infant John.

270. All of us sinful, all with need of grace,
All chary of our life,— the minute more
Or minute less of grace which saves a soul.
— *Book X, l. 183.* (*Eph. 2:8.*)

271. In such sense, who is last proves first indeed.— *Book X, l. 1827.* (*Matt. 19:30.*)

272. Each playing prodigal son of heavenly sire,
Turning his nose up at the fatted calf,
Fain to fill belly with the husks, we swine
Did eat by born depravity of taste!
— *Book XI, l. 760.* (*Luke 15:16-23.*)

273. The true son-servant that, when parent bids
"Go work, son, in my vineyard!" makes reply
"I go, sir!"— *Book XI, l. 1883.* (*Matt. 21:28-30.*)

274. The letter kills, the spirit keeps alive
In law and gospel.— *Book XI, l. 1531.* (*II Cor. 3:6.*)

275. Leavened into a lump.— *Book XI, l. 1473.* (*Gal. 5:9.*)

276. . . . . bear
Any cross anywhither anyhow,
So but alone, so but apart from me! — *Book XI, l. 982.* (*Mark 8:34.*)

277. My wife (the Church declared my flesh and blood). — *Book XI, l. 1216.* (*Eph. 5:31.*)

278. The muzzled ox that treadeth out the corn.— *Book XI, l. 1469.* (*I Tim. 5:18.*)

279. . . . then your house against itself
Divides, nor stands your kingdom any more.— *Book XI, l. 1551.* (*Matt. 12:25.*)

280. . . . raised an altar to the Unknown God. — *Book XI, l. 2029.* (*Acts 17:23.*)

281. With more of fire and brimstone than you wished.— *Book XI, l. 1518.* (*Rev. 21:8.*)

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282. The voice that from the glory came,
To tell how Moses died unseen,
And waken Joshua's spear of flame
To victory on the mountains green,
Its trumpet tones are sounding still,
When kings or parents pass away;
They greet us with a cheering thrill
Of power or comfort in decay.
— *John Keble, The Christian Year.* (*Deut. 34.*)

283. Not by manna show'rs at morning
Shall our board be then supplied,
But a strange pale gold, adorning
Many a tufted mountain's side,
Yearly feed us,
Year by year our murmuring chide.

There, no prophet's touch awaiting,
From each cool deep cavern start
Rills, that since their first creating
Ne'er have ceased to sing their part;
Oft we hear them
In our dreams, with thirsty heart.
— *John Keble, The Manna.* (*Ex. 16.*)

284. Be it floor or blood the path that's trod,
All the same it leads to God.
Be it furnace fire voluminous
One like God's Son will walk with us.
— *Christina G. Rossetti.* (*Dan. 3:25.*)

285. That day whereof we keep record,
When near thy city-gates the Lord
Sheltered His Jonah with a gourd. — *Rossetti, The Burden of Nineveh.* (*Jonah 4:6.*)

286. Get thee behind me, Satan. Oft unfurled,
Thy perilous wings can beat and break like lath
Much mightiness of men to win thee praise. — *Rossetti, The House of Life.* (*Mark 8:33.*)

287. this awful secret sway,
The potter's power over the clay!
Of the same lump (it has been said).
For honour and dishonour made,
Two sister vessels.— *Rossetti, Jenny.* (*Rom. 9:21.*)

288. She might have served a painter to portray
That heavenly child which in the latter days
Shall walk between the lion and the lamb. — *Rossetti, A Last Confession.* (*Is. 11:6.*)

289. Yet thy poor endure,
And are with us yet.— *Swinburne, Christmas Antiphones.* (*John 12:8.*)

290. Having seen thine evil doom
In Golgotha and Khartoum.— *Robert Louis Stevenson, If This Were Faith.* (*Matt. 27:33.*)

Rudyard Kipling

That the Bible is not losing its hold on literature as time has gone on, even though other interests have crowded in, might be illustrated from many sources. The writers who look beneath

the surface, whose work touches the many-sided problems of the human race, are almost always those who have fed upon the Bible.

No recent poet represents this class of writers better than Rudyard Kipling. He is no pale ascetic, looking at life through cloistered windows. He has always been in touch with the world of men and things; yet the Bible is a part of his mental possession. Especially are the poems of his middle life, when he rose to face the profounder problems of personal and national life, full of references to the Bible.

The following poems contain Biblical references, usually definite and specific. Readers who enjoy Kipling will delight to search the poems for the use of the Bible.

SONGS FROM BOOKS

Gold Iron
Eddi's Service
His Wedded Wife
Tod's Amendment
The Thousandth Man
Gallo's Song
The Stranger
Prophets at Home
Jubal and Tubal Cain
A School Song
Song of the Fifth River
The Prodigal Son
An Astrologer's Song
The Return of the Children
The Nursing Sister
Heriot's Ford
The Four Angels

THE SEVEN SEAS

A Song of the English
The Song of the Cities, Madras.
England's Answer
The Last Chantey
McAndrew's Hymn
The Merchantmen
The Rhyme of the Three Sealers
Mulholland's Contract
Hymn before Action
The Mary Gloster
The Jacket

DEPARTMENTAL DITTIES

General Summary
Delilah
The Rupaiyat of Omar Kal'vin
The Masque of Plenty

THE FIVE NATIONS

The Explorer
Sussex
Buddha at Kamakura
The White Man's Burden
Pharaoh and the Sargeant
Our Lady of the Snows
Et Dona Ferentes
Rimmon
The Files
Dirge of Dead Sisters
The Islanders
The Peace of Dives
Piet
Recessional

II. AMERICAN LITERATURE

American literature has come from a people who, at least up to the present generation, has been nurtured upon the Bible. The Bible was the one book which every one knew, to which every class of readers would respond. Like the creators of English literature, our American poets and prose writers, our orators and statesmen, knew the Bible and used it with effective skill.

1. May the same wonder-working Deity, who long since delivered the Hebrews from their oppressors and planted them in the Promised Land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, continue to water them with the dews of heaven, . . . — *George Washington, Addresses.* (*Ex. 13.*)

2. The *Mayflower* sought our shores under no high-wrought spirit of commercial adventure, no love of gold, no mixture of purpose, warlike or hostile, to any human being. Like the dove from the ark she had put forth only to find rest.— *Daniel Webster, Speech at the Completion of the Bunker Hill Monument.* (*Gen. 8:8–11.*)

3. Gentlemen may cry "Peace, Peace" — but there is no peace.
—*Patrick Henry, Speech on War with Great Britain.* (*Jer. 6:14.*)

4. Let us humbly commit our righteous cause to the great Lord of the universe, who loveth righteousness and hateth iniquity.— *John Hancock.* (*Ps. 45:7.*)

5. Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth two centuries and a half ago are destined to influence the future of the world. — *James Russell Lowell, New England Two Centuries Ago.* (*Ex. 13.*)

6. Now came, round a corner, the similitude of Noah's Ark on runners, being an immense open sleigh with seats for fifty people, and drawn by a dozen horses.— *Nathaniel Hawthorne, Twice-Told Tales, Peter Goldthwaite's Treasure.* (*Gen. 6.*)

7. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death.— *Nathaniel Hawthorne, Mosses from an Old Manse.* (*Ps. 23:4.*)

8. When John saw, in the apocalypse, the ruin of the world through evil, and the stars fall from heaven, as the fig-tree casteth her untimely fruit.— *Ralph Waldo Emerson, The Poet.* (*Rev. 6:13.*)

9. "A house divided against itself cannot stand." I believe this Government cannot endure permanently, half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. — *Abraham Lincoln, Speech before the Illinois State Convention, June 16, 1858.* (*Mark 3:25.*)

10. I am in the garden of Gethsemane now and my cup of bitterness is full and overflowing. — *Abraham Lincoln, Conversation with Judge Gillespie.* (*Mark 14:32–42.*)

11. Let us be diverted by none of those sophistical contrivances, . . . reversing the divine rule, and calling, not the sinners, but the righteous to repentance.— *Abraham Lincoln.* (*Matt. 9:13.*)

12. I shall be most happy indeed if I shall be an instrument in the hands of the Almighty, and of this, his almost chosen people, for perpetuating the object of that great struggle.— *Abraham Lincoln, Speech to the Senate of New Jersey.* (*Deut. 7:6.*)

13. As those standing on the mountain-top first discern the coming beams of morning, so may we from the vantage ground of liberal institutions, first recognize the ascending sun of a new era. Lift high the gates, and let the King of Glory in,—the King of True Glory,—of Peace!

"And let the whole earth be filled with His Glory!"— *Charles Sumner, The True Grandeur of Nations.* (*Ps. 24:7–10.*)

14. . . . Beth, who, like a tired but trustful child clung to the hands that had led her all her life, as father and mother guided her tenderly through the Valley of the Shadow and gave her up to God. — *Louisa M. Alcott, Little Women, Chapter XI.* (*Ps. 23:4.*)

15. Ah, broken is the golden bowl! the spirit flown forever!
Let the bell toll!—A saintly soul floats on the Stygian river.— *Edgar Allan Poe, Lenore.* (*Eccl. 12:6.*)

16. Here once the Deluge plowed,
Laid the terraces, one by one;
Ebbing later whence it flowed,
They bleach and dry in the sun. — *Ralph Waldo Emerson, My Garden.* (*Gen. 7.*)

17. 'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings. — *Ralph Waldo Emerson, The Poet.* (*Gen. 9:16.*)

18. Once slept the world an egg of stone,
And pulse and sound, and light was none;
And God said "Throb!" and there was motion
And the vast mass became vast ocean.— *Ralph Waldo Emerson, Woodnotes.* (*Gen. 1:1–3.*)

Henry Wadsworth Longfellow

19. Is it so far from thee
Thou canst no longer see,
In the Chamber over the Gate,
That old man desolate,
Weeping and wailing sore
For his son, who is no more?
O Absalom, my son!

That 'tis a common grief
Bringeth but slight relief;
Ours is the bitterest loss,
Ours is the heaviest cross;
And forever the cry will be
"Would God I had died for thee,
O Absalom, my son!"— *The Chamber over the Gate.* (*II Sam. 18:33.*)

The Courtship of Miles Standish

20. Braves of the tribe were these, and brothers, gigantic in stature,
Huge as Goliath of Gath, or the terrible Og, king of Bashan;
One was Pecksuot named, and the other was called Wattawamat.
(*I Sam. 17:4; Deut. 3:11.*)

21. Mingled their odorous breath with the balm of the pine and the fir-tree,
Wild and sweet as the clusters that grew in the valley of Eshcol,
Like a picture it seemed of the primitive, pastoral ages,
Fresh with the youth of the world, and recalling Rebecca and Isaac,
Old and yet ever new, and simple and beautiful always,
Love immortal and young in the endless succession of lovers,
So through the Plymouth woods passed onward the bridal procession.
(*Gen. 24; Num. 13:20–24.*)

22. Let not him that putteth his hand to the plough look backward.—(*Luke 9:62.*)

23. Like the spirit of God, moving visibly over the waters.— (*Gen. 1:2.*)

24. Those whom the Lord hath united, let no man put them asunder!
— (*Matt. 19:6.*)

25. Simple and brief was the wedding, as that of Ruth and of Boaz.
— (*Ruth 4:13.*)

26. As if a hand had appeared and written upon them "Upharsin."
— *Evangeline.* (*Dan. 5:24, 25.*)

27. See that you bring us the Prodigal Son from his fasting and famine.
— *Evangeline.* (*Luke 15:15, 16.*)

28. Softly the words of the Lord: "The poor ye always have with you."
— *Evangeline.* (*John 12:8.*)

29. As if life, like the Hebrew, with blood had besprinkled its portals.
— *Evangeline.* (*Ex. 12:22.*)

30. Rose on the ardor of prayer, like Elijah ascending to heaven.
— *Evangeline.* (*II Kings 2:11.*)

31. Veiled the light of his face, like the Prophet descending from Sinai.
— *Evangeline.* (*Ex. 34:35.*)

32. Like unto shipwrecked Paul on Melita's desolate sea-shore.
— *Evangeline.* (*Acts 28:1–6.*)

33. The voice of the echoing thunder told her that God was in heaven, and governed the world he created. — *Evangeline.* (*Ex. 20:18.*)

34. White as the great white sheet that Peter saw in his vision,
By the four corners let down and descending out of the heavens.
— *Elizabeth.* (*Acts 10:11.*)

35. And these sepulchral stones, so old and brown,
That pave with level flags their burial place,
Seem like the tablets of the Law, thrown down
And broken by Moses at the mountain's base. —*The Jewish Cemetery at Newport.* (*Ex. 32:19.*)

36. Perhaps the feet of Moses, burnt and bare,
Crushed it beneath their tread;
Or Pharaoh's flashing wheels into the air
Scattered it as they sped. —*Sand of the Desert in an Hour-Glass.* (*Ex. 14.*)

37. Have you read in the Talmud of old,
In the legends the Rabbins have told
Of the limitless realms of the air,
Have you read it,—the marvelous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night? —*Sandalphon.* (*Gen. 28:12.*)

JAMES RUSSELL LOWELL

38. Then rang a clear tone over all,
"One plea for him allow me:
I once heard call from him o'er me, 'Saul,
Why persecutest thou me?' "— *At the Burns Centennial.* (*Acts 9:4.*)

39. If not a sparrow fall, unless
The Father sees and knows it.— *At the Burns Centennial.* (*Matt. 10:29.*)

40. Nor shall thy lips be touched with living fire,
Who blow'st old altar-coals with sole desire
To weld anew the spirit's broken chains. — *Bibliolaters.* (*Is. 6:6.*)

41. We want some more o' Gideon's sword, I jedge.— *The Bigelow Papers.* (*Judges 7:20.*)

42. He scatters roun' onscriptur'l views relatin' to Ones'mus.— *The Bigelow Papers.* (*Phile. 10–16.*)

43. In vain we call old notions fudge,
And bend our conscience to our dealing,
The Ten Commandments will not budge
And stealing will continue stealing.— *The Bigelow Papers.* (*Ex. 20:15.*)

44. Nor dare trust
The Rock of Ages to their chemic tests.
We can read Bethel on a pile of stones,
And, seeing where God has been, trust in Him.— *The Cathedral.* (*Gen. 28:10–19.*)

45. Where every man's his own Melchisedek,
How make him reverent of a King of kings?— *The Cathedral.* (*Heb. 7:1–4.*)

46. His holy places may not be of stone,
Nor made with hands, yet fairer far than aught
By artist feigned or pious ardor reared,
Fit altars for who guards inviolate
God's chosen seat, the sacred form of man.
— *The Cathedral.* (*I Cor. 3:16.*)

47. Made bold by hunger, he was fain to glean
(More sick at heart than Ruth, and all alone)
After the harvest of the merciless wolf,
Grim Boaz, who, sharp-ribbed and gaunt, yet feared
A thing more wild and starving than himself.— *A Chippewa Legend.* (*Ruth 2:3.*)

48. And find no spot in Judas, save that he,
Driving a duller bargain than he ought,
Saddled his guilt with too cheap precedent.
— *Columbus.* (*Matt. 27: 3–9.*)

MADONNA AND SAINTS

By Francia (Francesco Raibolini, 1450–1518)
In the Church of Saint Martin, Bologna, Italy
Photograph by Anderson, Rome, Italy

THIS beautiful picture shows the mother and child enthroned with an angel on either side. On the right are St. Anthony of Egypt, and St. Sebastian, the martyr. Inserted in the frame are two small pictures; the one at the top, the Entombment of Jesus, is called by a special name, "A Pieta," while at the bottom is shown the figure of Christ carrying a cross.

49. There walks Judas, he who sold
Yesterday his Lord for gold,
Sold God's presence in his heart
For a proud step in the mart.— *The Ghost-Seer.* (*Matt. 26:14.*)

50. All things are fitly cared for, and the Lord
Will watch as kindly o'er the exodus
Of us his servants now, as in old time.
We have no cloud or fire, and haply we
May not pass dry-shod through the ocean-stream;
But, saved or lost, all things are in his hand.— *A Glance Behind the Curtain.* (*Ex. 14.*)

51. God of our Fathers, Thou who wast,
Art, and shalt be.— *An Ode for the Fourth of July.* (*Rev. 1:4*).

52. Why should we fly? Nay, why not rather stay
And rear again our Zion's crumbled walls.— *A Glance Behind the Curtain.* (*Neh. 6:11–15.*)

53. One Mary bathes the blessed feet
With ointment from her eyes,
With spikenard one, and both are sweet,
For both are sacrifice.
— *Godminster Chimes.* (*Luke 7:38; John 12:3.*)

54. "Sing now and make your voices heard in hymns of praise," cried he,
"As did the Israelites of old, safe walking through the sea!"
— *An Incident of the Fire at Hamburg.* (*Ex. 15:1–21.*)

55. Where Memory
Wanders like gleaning Ruth; and as the sheaves
Of wheat and barley wavered in the eye
Of Boaz as the maiden's glow went by.— *An Indian-Summer Reverie.* (*Ruth 2:3–6.*)

56. In this bleak wilderness I hear
A John the Baptist crying.
— *An Interview with Miles Standish.* (*John 1:23.*)

57. Grim-hearted world, that look'st with Levite eyes
On those poor fallen by too much faith in man.— *A Legend of Brittany.* (*Luke 10:32.*)

58. Thou wilt not let her wash thy dainty feet
With such salt thing as tears or with rude hair
Dry them.— *A Legend of Brittany.* (*John 12:3.*)

59. Her children shall rise up to bless her name,
And wish her harmless length of days,
The mighty mother of a mighty brood.— *An Ode for the Fourth of July.* (*Prov. 31:28.*)

60. And bright as Noah saw it, yet
For you the arching rainbow glows.— *Odes.* (*Gen. 9:16.*)

61. . . . where today the martyr stands,
On the morrow crouches Judas with the silver in his hands.— *The Present Crisis.* (*Matt. 27:3–9.*)

62. Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
— *The Present Crisis.* (*Matt. 25:32.*)

63. So from my feet the dust
Of the proud World I shook.— *The Search.* (*Mark 6:11.*)

64. An image of Him who died on the tree.— *The Vision of Sir Launfal.* (*Acts 5:30; I Peter 2:24.*)

65. This crust is my body broken for thee,
This water his blood that died on the tree.— *The Vision of Sir Launfal.* (*I Cor. 11:24–26.*)

66. Thou also hast had the world's buffets and scorns,—
And to thy life were not denied
The wounds in the hands and feet and side.— *The Vision of Sir Launfal.* (*Matt. 27:30; John 20:27.*)

67. This scripture is sadder,—"The other left"!— *The Wind-Harp.* (*Matt. 24:40, 41.*)

68. 'Tis not the grapes of Canaan that repay
But the high faith that failed not by the way.— *Commemoration Ode.* (*Deut. 23:24.*)

Oliver Wendell Holmes

69. Be Thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.— *Army Hymn.* (*Ex. 14:19, 20.*)

70. There are prayers that will plead with the storm when it raves,
And whisper "Be still!" to the turbulent waves.
— *Farewell.* (*Mark 4:39.*)

71. We poor ill-tempered mortals must forgive,
Though seven times sinning threescore times and ten.— *Manhood.* (*Matt. 18:22.*)

72. Yet in our Ishmael's thirst we knew
The mercy of the Sovereign hand
Would pour the fountain's quickening dew
To feed some harvest of the land.— *The New Eden.* (*Gen. 21:14–19.*)

73. Remember, One, a judge of righteous men,
Swore to spare Sodom if she held but ten.— *A Rhymed Lesson.* (*Gen. 18:32.*)

74. In vain a fresher mould we seek,—
Can all the varied phrases tell
What Babel's wandering children speak,
How thrushes sing or lilacs smell?— *To My Readers.* (*Gen. 11:1–9.*)

75. Ye are the chosen people, God has led
Your steps across the desert of the deep
As now across the desert of the shore;
Mountains are cleft before you as the sea
Before the wandering tribe of Israel's sons;
Still onward rolls the thunderous caravan,
Its coming printed on the western sky,
A cloud by day, by night a pillared flame.— *Wind-Clouds and Star-Drifts.* (*Ex. 14.*)

76. Are we less earthly than the chosen race?
Are we more neighbors of the living God
Than they who gathered manna every morn,
Reaping where none had sown, and heard the voice
Of him who met the Highest in the mount,
And brought them tables, graven with His hand?— *Wind-Clouds and Star-Drifts.* (*Ex. 16:14–20.*)

77. We too, who mock at Israel's golden calf
And scoff at Egypt's sacred scarabee,
Would have our amulets to clasp and kiss.— *Wind-Clouds and Star-Drifts.* (*Ex. 32:2–4.*)

78. Ready to meet the wanderer ere he reach
The door he seeks, forgetful of his sin,
Longing to clasp him in a father's arms,
And seal his pardon with a pitying tear.—*Wind-Clouds and Star-Drifts.* (*Luke 15:20-27.*)

79. Must every coral-insect leave his sign
On each poor grain he lent to build the reef,
As Babel's builders stamped their sunburnt clay,
Or deem his patient service all in vain?— *Wind-Clouds and Star-Drifts.* (*Gen. 11:3.*)

John Greenleaf Whittier

80. Rejoice! Our Marah's bitter springs
Are sweetened; on our ground of grief
Rise day by day in strong relief
The prophecies of better things.
— *Astraea at the Capitol.* (*Ex. 15:23–26.*)

81. Blow, bugles of battle, the marches of peace,
East, west, north and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!— *A Christmas Carmen.* (*Luke 2:14.*)

82. I fain would touch
The robe that hath no seam.— *The Eternal Goodness.* (*John 19:23.*)

83. The bruised reed He will not break,
But strengthen and sustain.— *The Eternal Goodness.* (*Is. 42:3.*)

84. 'Tis said that in the Holy Land
The angels of the place have blessed
The pilgrim's bed of desert sand,
Like Jacob's stone of rest.— *Lines accompanying manuscripts presented to a friend.* (*Gen. 28:11–18.*)

85. We may not climb the heavenly steeps
To bring the Lord Christ down.— *Our Master.* (*Eph. 4:9,10.*)

86. Who know with John his smile of love,
With Peter his rebuke.— *Our Master.* (*John 13:23, 38.*)

87. The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.— *Our Master.* (*Luke 8:44, 45.*)

88. By fire and cloud, across the desert sand,
And through the parted waves,
From their long bondage, with an outstretched hand,
God led the Hebrew slaves!— *The New Exodus.* (*Ex. 14.*)

89. God send his angels, Cloud and Fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land!— "*The Rock in El Ghor.*" (*Ex. 14:19, 20.*)

90. "Take, eat," he said, "and be content;
These fishes in my stead are sent
By Him who gave the tangled ram
To spare the child of Abraham."— *Snowbound.* (*Gen. 22:13.*)

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91. Once said a Man—and wise was He—
"Never shalt thou the heavens see,
Save as a little child thou be."— *Sidney Lanier, The Symphony.* (*Luke 18:17.*)

For an index to the quotations given on pages 304 to 352 the reader is referred to page 358 of this volume.

HEAD OF SAINT GREGORY
THE WONDER-WORKER

FROM "The Monastery of Saint Luke of Stiris, in Phocis, and the Dependent Monastery of Saint Nicolas in the Fields, near Skripou, in Boeotia," issued by the British School of Archæology in Athens. Loaned for The Book of Life by the Burnham Library of the Art Institute of Chicago.

In the province of Phocis in a remote and inaccessible region of Greece there is a wonderful old monastery rarely visited by travelers said to rival the Church of St. Sophia in Constantinople. This monastery contains some of the finest examples of mosaic work of the second Byzantine period, dating from about the eleventh century. The illustration, the portrait of a famous character of the early Church, Saint Gregory the Wonder-worker, has been chosen for illustration because it is such a perfect example of the ancient art. The little blocks of mosaic are clearly shown and the colors are still strong though not as brilliant perhaps as those in the mosaics at Ravenna and Palermo. It is, however, one of the finest existing examples of the ancient art.

The Apocrypha

A COLLEGE professor once asked a class, "What is the Apocrypha?" The only student who ventured to answer said, "It is a collection of books placed in some Bibles between the Old and New Testaments, but belonging to neither."

That is a very good answer as far as it goes. But what is the collection, why should it be printed in some Bibles and where did the books composing it come from? The answer to these questions is a longer story.

The explanation of the Apocrypha begins before the time of Christ, in the great city of Alexandria, in Egypt. Large numbers of Jews lived there. They spoke Greek as their common language; for this city was founded by Greeks and Greek was the language of trade, education and common life. They soon wished to have their Bible in Greek, and a famous translation of the Hebrew Old Testament into Greek was made between 250 B.C. and 100 B.C. It is called the Septuagint. When this translation was made, the Hebrew conception of what ought and what ought not to be classed among the sacred books was still in process of growth. There was no doubt about the law or the prophets; they were sacred. But there was a great deal of doubt about some of the other books. They were still discussing whether Proverbs, Ecclesiastes, Song of Solomon, and Esther should be regarded as sacred. There was, then, no such hard and fast line between Biblical and non-Biblical books as was drawn in later times. The Alexandrian translators went a step farther. They put with the Old Testament certain

books which were not in the Hebrew Scriptures at all, but which they considered to be valuable religious writings. Some of these were translated from Hebrew; a few had been written in Greek. So it came about that the Jews in Palestine had one "canon," or list of books, and the Greek-speaking Jews, another and larger canon. There is no reason to suppose they ever regarded all the books of this larger collection as of equal authority; even the Jews of Palestine did not regard the books of the Hebrew Bible as equal in authority.

Then Christianity arose; it soon passed from Palestine into the Greek-speaking world; and its Bible became, not the smaller canon of the Palestinian Jews, but the larger canon of the Septuagint translation. Even in the New Testament we find the Septuagint superseding the Hebrew Bible. Paul, a Greek-speaking Jew, trained at Jerusalem, quotes the Septuagint, but never when it does not agree with the Hebrew. The writer of Hebrews, however, quotes the Septuagint and bases his arguments on its words even when it differs totally from the Hebrew. When the church became wholly Gentile it used the Septuagint exclusively, with all its additions to the Hebrew text. The scholars of the church knew that the Hebrew Bible was smaller. They called the portions not in the Hebrew Bible "deutero-canonical," that is, secondarily canonical. Jerome, who revised the old Latin translation into what came to be known as the Vulgate, was a Hebrew scholar and knew the difference, but did not hesitate to include the additions in his revision. Indeed, why should he hesitate? This had been the Bible of the Christian church since its first work among the Gentiles. So the second step was taken. The enlarged Bible of the Septuagint translation became the authoritative Bible of the Christian

church. It so remained till the Reformation, and, for the Catholic and Greek churches, is so still.

At the time of the Reformation the Protestant translators of the Bible into the modern tongues were either themselves scholars of Hebrew, or were in touch with those who were. It seemed to them that the Old Testament of the Christian church should be the Hebrew Bible, and so in their translations they left out all which was not in the Hebrew Bible. The part left out they called the Apocrypha. Certain other books in the Septuagint appended to the Vulgate but not regarded as a part of the canon they also reckoned with the Apocrypha.

This short history shows us, then, what the Apocrypha is. It is, for the most part, the name for these books and parts of books which were in the Septuagint translation but not in the Hebrew Bible. The real difference between the Catholic and Protestant churches on this subject is not so great as it sometimes seems to be. The Catholics recognize that these books are "deutero-canonical," secondarily canonical; the Protestants have usually held that they are religiously valuable. The main difference is that Catholics regard them as authoritative for doctrine and the Protestants do not. The Thirty-nine Articles of the Church of England state that they are books which "the church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

The following are the books of the Apocrypha, classified according to their kind of literature:

I. History:

I Esdras.—A free version of the events from the passover of Josiah, I Chronicles 25, through Ezra, to Nehemiah 8, with some other matters.

I Maccabees.—The account of the heroic events in the days of the Maccabean revolt. This book is excellent history.

II Maccabees.—A book covering much the same period as I Maccabees, but written somewhat later. It is full of striking and heroic stories.

II. Stories:

Tobit.—The story of a pious Jewish family: of the disaster which came to them, and their final prosperity, —vivid and full of adventure.

Judith.—The tale of a heroic woman who saved her country in war by daring ingenuity,—the story of a Hebrew Joan of Arc.

III. Parts of the Septuagint: Daniel and Esther:

The Song of the Three Holy Children.—A prayer and psalm ascribed to the friends of Daniel in the fiery furnace, Daniel 3.

The history of Susanna, and Bel and the Dragon, —two tales extolling Daniel's clever judgment.

The rest of the chapters of Esther. Insertions in the Septuagint Esther which expand the story without adding to its interest.

IV. Wisdom Books:

Ecclesiasticus.—A valuable book of Hebrew wisdom. (For description and extracts see 5:459–491.)

The Wisdom of Solomon.—A wisdom book representing Alexandrian Jewish thought.

V. Miscellaneous:

II Esdras, also called IV Esdras.—A book of Apocalyptic vision ascribed to Ezra.

Baruch; with the Epistle of Jeremiah.—A prayer of distressed Israel and an appeal to walk in the wisdom of God, ascribed to Baruch, the friend of Jeremiah, with a fiery denunciation of idolatry ascribed to Jeremiah; all dating from long after Jeremiah's time.

The Prayer of Manasseh.—A prayer ascribed to King Manasseh, who is said in Chronicles to have repented in his old age of the evils done in his cruel reign. (See 3:290.)

Of these books the most valuable are Ecclesiasticus, the Wisdom of Solomon, and I and II Maccabees. The others vary much in their interest and importance. Until about 1850 the books of the Apocrypha were printed between the Old and the New Testaments. There appears to have been no reason for discontinuing this practice except the matter of economy in printing.

DANIEL IN THE LIONS' DEN
From "The Bible in Stone" on the front of Lincoln Cathedral, England

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TABLE OF WEIGHTS AND MEASURES

The standard of weight in Babylonia, Palestine, and Syria was the shekel, but its value varied. In Babylonia there was a light shekel of 126 grains, and a heavy shekel of twice the weight, 252 grains. Both these were then used as a basis for heavier weights. Sixty shekels make 1 mina; 60 minas or 3600 shekels, make 1 talent. The Hebrews used, at least sometimes, a different table: 50 shekels make 1 mina; 60 minas, or 3000 shekels, make 1 talent.

The Phœnician shekel was 112 (light) or 224 (heavy) grains. In Syria and Egypt there were weights of 160 (light) and 320 (heavy) grains.

In the Bible we may assume an approximate weight of $1\frac{1}{7}$ pounds for the light and $2\frac{2}{7}$ pounds for the heavy mina, with the shekel as $\frac{1}{60}$ of these. The Hebrew gold shekel was worth nearly $10.00, the silver shekel somewhat less than 75 cents.

MEASURES OF LENGTH

The measures of length were derived from parts of the body:—the digit, or finger-breadth, the palm, or hand-breadth, and the cubit, the length from the elbow to the end of the middle finger. The cubit was the unit of measurement. It was not always the same. It seems to have varied from 17 to 22 inches, with occasional wider variations. For convenience it may be calculated as a foot and a half.

	Approximate Values
Digit	$\frac{3}{4}$ inch
4 digits make one palm	3 inches
3 palms make one span	9 inches
2 spans make 1 cubit	$1\frac{1}{2}$ feet
6 cubits make 1 reed	9 feet

In the New Testament the following measures of distance are also used:

Fathom = 4 cubits	6 feet
Furlong (Greek stadium)	194 yards
Mile (Roman)	1618 yards

A Sabbath Day's journey was nominally 2000 cubits or 3000 feet.

LIQUID MEASURE

The liquid measures of the earlier Hebrew time were somewhat less than in the later time. The difference, however, is not more than 10 per cent. The approximate values of the table below agree closely with the later measures.

	Approximate Values
1 log	1 pint
12 logs make 1 hin	1½ gallons
6 hins make 1 bath	9 gallons
10 baths make 1 kor or homer	90 gallons

In John 2:6 "firkin" is the translation of a Greek measure about equal to a bath.

DRY MEASURE

As in the case of liquid measure, the dry measures of the earlier time were a little less than 10 per cent less than in a later time. The values given below agree closely with those of the later time.

	Approximate Values
1 log	1 pint
4 logs make 1 cab (kab)	4 pints
6 cabs make 1 seah	1½ pecks
3 seahs make 1 ephah	1⅛ bushel
10 ephahs make 1 homer or kor	11 bushels

An omer, a measure which does not fit into the series, was about 1⅘ cabs, approximately 7⅕ pints.

Vocabulary

OF

PROPER NAMES IN THE BIBLE

The names which present difficulties of pronunciation are given in the first column, with accents on the stressed syllables. The second column gives the word as pronounced, with the vowels marked according to the sounds at the bottom of the pages.

	A
A′alar	ā-ă-lâr
Aa′ron	ā-rŏn or ár-on
Abad′don	ā-băd-dŏn
Abag′tha	ā-băg-thâ
Ab′ana or	ăb-ā-nâ
Aba′na	
Ab′arim or	ăb-ā-rĭm
Aba′rim	
Ab′aron	ăb-ā-rŏn
Ab′deel	ăb-dē-ĕl
Ab′diel	ăb-dĭ-ĕl
Abed′nego	ā-bĕd-nē-gō
A′belbethma′achah	ā-bĕl-bĕth-mā-ă-kâ
A′belma′im	ā-bĕl-mā-ĭm
A′belmeho′lah	ā-bĕl-mē-hō-lâ
A′belmiz′ra′im	ā-bĕl-mĭz-rā-ĭm
A′belshit′tim	ā-bĕl-shĭt-tĭm
A′bez	ā-bĕz
A′bi	ā-bī
Abi′a	ā-bīâ
Abi′ah	ā-bī-â
A′bial′bon	ā-bī-ăl-bŏn
Abi′asaph	ā-bī-â-săf
Abi′athar	ā-bī-â-thâr
A′bib	ā-bĭb
Abi′da	ā-bī-dâ
Abi′dah	ā-bī-dâ
Ab′idan	ăb-ĭ-dăn
Abi′el	ā-bī-ĕl
A′bie′zer	ā-bī-ē-zêr
A′biez′rite	ā-bī-ĕz-rīt
Ab′iha′il	ăb-ĭ-hā-ĭl
Abi′hud	ā-bī-hŭd
Abi′jam	ā-bī-jăm
Ab′ile′ne	ăb-ĭ-lē-nē
Abim′ael	ā-bĭm-ā-ĕl
Abim′elech	ā-bĭm-ē-lĕk
Ab′iner	ăb-ĭ-nêr
Abin′oam or	ā-bĭn-ō-ăm
Ab′ino′am	
Abi′ram	ā-bī-răm
Ab′ishag or	ăb-ĭ-shăg
Abi-shag	
Abish′ai	ā-bĭsh-ā-ĭ
Abish′alom	ā-bĭsh-ā-lŏm
Abish′ua	ā-bĭsh-ū-â
Ab′ishur or	ăb-ĭ-shŭr
Abi-shur	
Ab′ital	ăb-ĭ-tăl
Ab′itub	ăb-ĭ-tŭb
Abi′ud	ā-bī-ŭd
Ac′cad	ăk-kăd
Ac′cho	ăk-kō
Acel′dama	ā-sĕl-dā-mâ
Acha′ia	ā-kā-yâ
Acha′icus	ā-kā-ĭ-kŭs
A′chan	ā-kăn
A′char	ā-kâr

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

A'chaz	ā-kăz
Ach'bor	ăk-bôr
A'chim	ā-kĭm
A'chish	ā-kĭsh
A'chor	ā-kôr
Ach'sa	ăk-sâ
Ach'sah	ăk-sâ
Ach'shaph	ăk-shăf
Ach'zib	ăk-zĭb
Ad'adah	ăd-ā-dâ
Ad'ai'ah	ăd-ā-ī-â
Ad'ali'a	ăd-ā-lī-ă
Ad'amah	ăd-ā-mâ
Ad'ami	ăd-ā-mī
A'dar	ā-dâr
Ad'beel	ăd-bē-ĕl
Ad'dan	ăd-dăn
Ad'dar	ăd-dâr
Ad'di	ăd-dī
Ad'don	ăd-dŏn
A'der	ā-dêr
A'diel	ā-dĭ-ĕl
A'din	ā-dĭn
Ad'ina	ăd-ĭ-nâ
Ad'ino	ăd-ĭ-nō
Ad'itha'im	ăd-ĭ-thā-ĭm
Ad'lai	ăd-lā-ī
Ad'mah	ăd-mâ
Ad'matha or Adma'tha	ăd-mā-thâ
Ad'na	ăd-nâ
Ad'nah	ăd-nâ
Adon'ibe'zek	ā-dŏn-ī-bē-zĕk
Adon'ican	ā-dŏn-ī-kăn
Ad'oni'jah	ăd-ō-nī-jâ
Adon'ikam	ā-dŏn-ī-kăm
Ad'oni'ram	ăd-ō-nī-răm
Adon'ize'dek	ā-dŏn-ī-zē-dĕk
Ado'ra	ā-dō-râ
Ad'oraim	ăd-ō-rā-ĭm
Ado'ram	ā-dō-răm
Adram'elech	ā-drăm-ē-lĕk
Adram'melech	ā-drăm-mē-lĕk
Ad'ramyt'tium	ăd-rā-mĭt-tĭ-ŭm
A'dria	ā-drĭ-â
A'driel	ā-drĭ-ĕl
Adul'lam	ā-dŭl-lăm
Adul'lamite	ā-dŭl-lăm-īt
Adum'mim	ā-dŭm-mĭm
Æ'neas	ē-nē-ăs
Æ'non	ē-nŏn
Ag'abus	ăg-ā-bŭs
A'gag	ā-găg
A'gagite	ā-găg-īt
A'gar	ā-gâr
Ag'ee	ăg-ē-ē
Agrip'pa	ā-grĭp-pâ
A'gur	ā-gŭr
Ahar'ah	ā-hăr-â
Ahar'hel	ā-hâr-hĕl
Ahas'ai	ā-hăs-ā-ī
Ahas'bai	ā-hăs-bā-ī
Ahas'ue'rus	ā-hăzh-ū-ē-rŭs
Aha'va	ā-hā-vâ
A'hazi'ah	ā-hā-zī-â
Ah'ban	â-băn
A'her	ā-hêr
A'hi	ā-hī
Ahi'ah	ā-hī-â
Ahi'am	ā-hī-ăm
Ahi'an	ā-hī-ăn
A'hie'zer	ā-hī-ē-zêr
Ahi'hud	ā-hī-hŭd
Ahi'jah	ā-hī-jâ
Ahi'kam	ā-hī-kăm
Ahi'lud	ā-hī-lŭd
Ahim'aaz	ā-hĭm-ā-ăz
Ahi'man	ā-hī-măn
Ahim'elech	ā-hĭm-ē-lĕk
Ahi'moth	ā-hī-mŏth
Ahin'adab	ā-hĭn-ā-dăb
Ahin'oam or Ahino'am	ā-hĭn-ō-ăm ā-hī-nō-am
Ahi'o	ā-hī-ō
Ahi'ra	ā-hī-râ
Ahi'ram	ā-hī-răm
Ahi'ramites	ā-hī-răm-īts
Ahis'amach	ā-hĭs-ā-măk
Ahish'ahar	ā-hĭsh-ā-hâr
Ahi'shar	ā-hī-shâr
Ahith'ophel	ā-hĭth-ō-fĕl
Ahi'tub	ā-hī-tŭb
Ah'lab	â-lăb
Ah'lai	â-lā
Aho'ah	ā-hō-â
Aho'hite	ā-hō-hīt

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Aho'lah	ā-hō-lâ
Aho'liab	ā-hō-lī-ăb
Ahol'ibah	ā-hŏl-ī-bâ
A'holib'amah	ā-hō-lĭb-ā-mâ
Ahu'mai	ā-hū-mā-ī
Ahu'zam	ā-hū-zăm
Ahuz'zath	ā-hŭz-zăth
A'i	ā-ī
Ai'ah	ā-ī-â
Ai'ath	ā-ī-ăth
Ai'ja	ā-ī-jâ
Aij'alon	ăj-ā-lŏn
Aij'eleth Sha'har	ăj-ē-lĕth shā-hâr
A'in	ā-ĭn
Ai'rus	ā-ī-rŭs
A'jah	ā-jâ
Aj'alon	ăj-ā-lŏn
A'kan	ā-kăn
Ak'kub	ăk-kŭb
Ak'rabatti'ne	ăk-râ-băt-tī-nē
Akrab'bim	ā-krăb-bĭm
Al'ameth	ăl-â-mĕth
Alam'melech	ā-lăm-mē-lĕk
Al'amoth	ăl-ā-mŏth
Al'emeth	ăl-ē-mĕth
Ali'ah	ā-lī-â
Ali'an	ā-lī-ăn
Al'lom	ăl-lŏm
Al'lon	ăl-lŏn
Al'lonbach'uth	ăl-lŏn-băk-ŭth
Almo'dad	ăl-mō-dăd
Al'mon	ăl-mŏn
Al'mondib'latha'im	ăl-mŏn-dĭb-lâ-thā-ĭm
A'loth	ā-lŏth
Al'pha	ăl-fâ
Alphe'us	ăl-fē-ŭs
Altas'chith	ăl-tăs-kĭth
A'lush	ā-lŭsh
Al'vah	ăl-vâ
Al'van	ăl-văn
A'mad	ā-măd
A'mal	ā-măl
Am'alek	ăm-ā-lĕk
Am'alekite	ăm-ā-lĕk-īt
A'mam	ā-măm
Am'ana	ăm-ā-nâ
Am'ariah	ăm-ā-rī-â
Amas'ai	ā-măs-ā-ī
Amash'ai	ā-măsh-ā-ī
Am'asi'ah	ăm-ā-sī-âh
Amed'atha	ā-mĕd-ā-thâ
A'mi	ā-mī
Amit'tai	ā-mĭt-tai
Amiz'abad	ā-mĭz-ā-băd
Am'mah	ăm-mâ
Ammed'atha	ăm-mĕd-ā-thâ
Ammid'ioi	ăm-mĭd-ĭ-oi
Am'miel	ăm-mĭ-ĕl
Ammi'hud	ăm-mī-hŭd
Ammin'adab	ăm-mĭn-ā-dăb
Ammin'adib	ăm-mĭn-ā-dĭb
Ammishad'dai	ăm-mi-shăd-dā-ī
Ammiz'abad	ăm-mĭz-ā-băd
A'mok	ā-mŏk
A'mon	ā-mŏn
Am'orite	ăm-ō-rīt
A'moz	ā-mŏz
Amphip'olis	ăm-fĭp-ō-lĭs
Am'plias	ăm-plī-ăs
Am'ramites	ăm-răm-īts
Am'raphel	ăm-rā-fĕl
A'nab	ā-năb
An'ael	ăn-ā-ĕl
A'nah	ā-nâh
An'aha'rath	ăn-â-hā-răth
An'ai'ah	ăn-ā-ī-â
A'nak	ā-năk
An'akims	ăn-ā-kĭmz
An'amim	ăn-ā-mĭm
Anam'melech	ā-năm-mē-lĕk
A'man	ā-măn
Ana'ni	ā-nā-nī
A'nath	ā-năth
An'athoth	ăn-ā-thŏth
An'droni'cus	ăn-drō-nī-cŭs
A'nem	ā-nĕm
A'nen	ā-nĕn
A'ner	ā-nêr
An'ethoth'ite	ăn-ē-thŏth-īt
An'etoth'ite	ăn-ē-tŏth-īt
A'niam	ā-nĭ-ăm
A'nim	ā-nĭm
An'tilib'anus	ăn-tī-lĭb-ā-nŭs
Anti'ochus	ăn-tī-ō-kŭs
An'tipas	ăn-tĭ-păs
Antip'ater	ăn-tĭp-ā-têr
Antip'atris	ăn-tĭp-ā-trĭs

Vowels—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

An'tothi'jah	ăn-tō-thī-jâ
An'tothite	ăn-tŏth-īt
A'nub	ā-nŭb
Apel'les	ā-pĕl-lēs
Aphar'sachites	ā-fâr-săk-īts
Aphar'sathchites	ā-fâr-săth-kīts
Aphar'sites	ā-fâr-sīts
A'phek	ā-fĕk
Aphe'kah	ā-fē-kâ
Apher'ema	ā-fĕr-ē-mâ
Apher'ra	ā-fĕr-râ
Aphi'ah	ā-fī-â
A'phik	ā-fĭk
Aph'rah	ăf-râ
Aph'ses	ăf-sēz
Ap'ollo'nia	ăp-ŏl-lō-nĭ-â
Apol'los	ā-pŏl-lŏs
Apoll'yon	ā-pŏl-yŏn
Ap'paim	ăp-pā-ĭm
Ap'phia	ăf-fĭ-â
Ap'pii Fo'rum	ăp-pī fō-rŭm
Aq'uila	ăk-wĭ-lâ
A'ra	ā-râ
A'rab	ā-răb
Ar'abah	ăr-ā-bâ
A'rad	ā-răd
Ar'adus	ăr-ā-dŭs
A'rah	ā-râ
A'ram	ā-răm
A'ramit'ess	ā-răm-ĭt-ĕs
A'ramnaha'raim	ā-răm-nā-hā-rā-ĭm
A'ramzo'bah	ā-răm-zō-bâ
A'ran	ā-răn
Arau'nah	ā-rô-nâ
Ar'bathite	âr-băth-īt
Ar'bite	âr-bīt
Arbo'nai	âr-bō-nā-ī
Ar'chela'us	âr-kē-lā-ŭs
Ar'chevites	âr-kē-vīts
Ar'chi	âr-kī
Archip'pus	âr-kĭp-pŭs
Ar'chite	âr-kīt
Arctu'rus	ârk-tū-rŭs
Ard'ites	ârd-īts
Ar'don	âr-dŏn
Are'li	ā-rē-lī
Are'lites	ā-rē-līts
Ar'eop'agite	ăr-ē-ŏp-ā-jīt
Ar'eop'agus	ăr-ē-ŏp-ā-gŭs
Ar'etas	ăr-ē-tăs
Arid'ai	ā-rĭd-ā-ī
Arid'atha	ā-rĭd-ā-thâ
Ari'eh	ā-rī-ĕ
Ar'imathæ'a	ăr-ĭ-mā-thē-â
Ar'imathe'a	ăr-ĭ-mā-thē-â
A'rioch	ā-rĭ-ŏk
Aris'ai	ā-rĭs-ā-ī
Ar'istar'chus	ăr-ĭs-târ-kŭs
Ar'istobu'lus	ăr-ĭs-tō-bū-lŭs
Ar'maged'don	âr-mā-gĕd-dŏn
Armo'ni	âr-mō-nī
A'rod	ā-rŏd
Ar'odi	ăr-ō-dī
A'rodites	ā-rŏd-īts
Ar'oer	ăr-ō ĕr
Ar'oerite	ăr-ō ĕr īt
Ar'phad	âr-făd
Arphax'ad	âr-făks-ăd
Ar'sareth	âr-sā-rĕth
Ar'taxerx'es	âr-tăks-ĕrks-ēz
Ar'temas	âr-tē-măs
Ar'uboth	ăr-ū-bŏth
Aru'mah	ā-rū-mâ
Ar'vadite	âr-văd-īt
As'ahel	ăs-ā-hĕl
As'ahi'ah	ăs-ā-hī-â
As'ai'ah	ăs-ā-ī-â
A'saph	ā-săf
Asar'ael	ā-săr-ā-ĕl
Asar'eel	ā-săr-ē-ĕl
As'are'lah	ăs-ā-rē-lâ
As'baz'areth	ăs-băz-ā-rĕth
As'enath	ăs-ē-năth
A'ser	ā-sĕr
A'shan	ā-shăn
Ash'bea	ăsh-bē-â
Ash'belites	ăsh-bĕl-īts
Ash'chenaz	ăsh-kē-năz
Ash'dodites	ăsh-dŏd-īts
Ash'dothites	ăsh-dŏth-īts
Ash'dothpis'gah	ăsh-dŏth-pĭz-gâ
Ash'erites	ăsh-ĕr-īts
Ash'ima	ăsh-i-mă
Ash'kelon	ăsh-kē-lŏn
Ash'kenaz	ăsh-kē-năz
Ash'nah	ăsh-nâ
Ash'penaz	ăsh-pē-năz
Ash'riel	ăsh-rĭ-ĕl

Consonants.—Ch in chin, go in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Ash'taroth	ăsh-tā-rŏth
Ash'temoh	ăsh-tē-mō
Ash'terathite	ăsh-tē-răth-īt
Ash'teroth Kar'naim	ăsh-tē-rŏth kâr-nā-ĭm
Ash'toreth	ăsh-tō-rĕth
Ash'urites	ăsh-ŭr-īts
Ash'vath	ăsh-văth
A'siel	ā-sĭ-ĕl
As'kelon	ăs-kē-lŏn
As'maveth	ăs-mā-vĕth
As'nah	ăs-nâ
Asnap'per	ăs-năp-pêr
As'patha	ăs-pā-thâ
As'riel	ăs-rĭ-ĕl
As'rielites	ăs-rĭ-ĕl-īts
As'sare'moth	ăs-sā-rē-mŏth
As'shur	ăsh-ŭr
Asshu'rim	ăsh-ū-rĭm
As'sos	ăs-sŏs
As'taroth	ăs-tā-rŏth
Asup'pim	ā-sŭp-pĭm
Asyn'critus	ā-sĭn-krĭ-tŭs
A'tad	ā-tăd
At'arah	ăt-ā-râ
At'aroth	ăt-ā-rŏth
At'arotha'dar	ăt-ā-rŏth-ā-dâr
At'arothad'dar	ăt-ā-rŏth-ăd-dâr
A'ter	ā-têr
A'thach	ā-thăk
Ath'ai'ah	ăth-ā-ī-â
Ath'ali'ah	ăth-ā-lī-â
Athe'nians	ā-thē-nĭ-ănz
Ath'ens	ăth-ĕnz
Ath'lai	ăth-lai
At'roth	ăt-rŏth
At'tai	ăt-tai
At'tali'a	ăt-tā-lī-â
A'va	ā-vâ
Av'aron	ăv-ā-rŏn
A'ven	ā-vĕn
A'vim	ā-vĭm
A'vims	ā-vĭmz
A'vites	ā-vīts
A'vith	ā-vĭth
A'zah	ā-zâ
A'zal	ā-zăl
Az'ali'ah	ăz-ā-lī-â
Az'ani'ah	ăz-ā-nī-â
Azar'ael	ā-zăr-ā-ĕl
Azar'eel	ā-zăr-ē-ĕl
Az'ari'ah	ăz-ā-rī-â
A'zaz	ā-zăz
Aza'zel	ā-zā-zĕl
Az'azi'ah	ăz-ā-zī-â
Az'buk	ăz-bŭk
Aze'kah	ā-zē-kâ
A'zel	ā-zĕl
A'zem	ā-zĕm
Az'gad	ăz-găd
A'ziel	ā-zĭ-ĕl
Azi'za	ā-zī-zâ
Az'maveth	ăz-mā-vĕth
Az'mon	ăz-mŏn
Az'nothta'bor	ăz-nŏth-tā-bôr
A'zor	ā-zôr
A'zotus	ā-zō-tŭs
Az'riel	ăz-rĭ-ĕl
Az'rikam	ăz-rĭ-kăm
Azu'bah	ā-zū-bâ
A'zur	ā-zŭr
Az'zah	ăz-zâ
Az'zan	ăz-zăn
Az'zur	ăz-zŭr

B

Ba'al	bā-ăl
Ba'alah	bā-ăl-â
Ba'alath	bā-ăl-ăth
Ba'alathbe'er	bā-ăl-ăth-bē-êr
Ba'albe'rith	bā-ăl-bē-rĭth
Ba'ale	bā-ă-lē
Ba'algad	bā-ăl-găd
Ba'alha'mon	bā-ăl-hā-mŏn
Ba'alha'nan	bā-ăl-hā-năn
Ba'alha'zor	bā-ăl-hā-zôr
Ba'alher'mon	bā-ăl-hêr-mŏn
Ba'ali	bā-ăl-ī
Ba'alim	bā-ăl-ĭm
Ba'alis	bā-ă-lĭs
Ba'alme'on	bā-ăl-mē-ŏn
Ba'alpe'or	bā-ăl-pē-ôr
Ba'alper'azim	bā-ăl-pĕr-ā-zĭm
Ba'alshal'isha	bā-ăl-shăl-ĭ-shâ
Ba'alta'mar	bā-ăl-tā-mâr
Ba'alze'bub	bā-ăl-zē-bŭb
Ba'alze'phon	bā-ăl-zē-fŏn
Ba'ana	bā-ă-nâ

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Ba'anah	bā-ă-nâ
Ba'ani'as	bā-ă-nī-ăs
Ba'ara	bā-ă-râ
Ba'ase'iah	bā-ă-sē-yâ
Ba'asha	bā-ă-shâ
Ba'asi'ah	bā-ă-sī-â
Bab'ylo'nians	băb-ĭ-lō-nĭ-ănz
Bab'ylo-nish	băb-ĭ-lō-nĭsh
Ba'ca	bā-kâ
Bach'rites	băk-rīts
Baha'rumite	bā-hā-rŭm-īt
Bahu'mus	bā-hū-mŭs
Bahu'rim	bā-hū-rĭm
Ba'jith	bā-jĭth
Bakbak'kar	băk-băk-kâr
Bak'buk	băk-bŭk
Bak'buki'ah	băk-bŭk-ī-â
Ba'laam	bā-lăm
Ba'lac	bā-lăk
Bal'adan	băl-ā-dăn
Ba'lah	bā-lâ
Ba'lak	bā-lăk
Bal'amo	băl-ā-mō
Ba'mar	bā-mâr
Ba'moth	bā-mŏth
Ba'mothba'al	bā-mŏth-bā-ăl
Bana'ias	bă-nā-yăs
Ba'ni	bā-nī
Bar'achel	băr-ā-kĕl
Bar'achi'ah	băr-ā-kī-â
Bar'achi'as	băr-ā-kī-ăs
Barhu'mite	bâr-hū-mīt
Bari'ah	bā-rī-â
Bar'je'sus	bâr-jē-sŭs
Bar'jo'na	bâr-jō-nâ
Bar'kos	bâr-kŏs
Bar'timœ'us	bâr-tī-mē-ŭs
Bar'tıme'us	bâr-tī-mē-ŭs
Ba'shanha'vothja'ir	bā-shăn-hā-vŏth-jā'ĭr
Bash'emath	băsh-ē-măth
Bas'ilis	băs-ĭ-lĭs
Bas'lith	băs-lĭth
Bas'math	băs-măth
Bath'rabbim	băth-răb-bĭm
Bath'sheba	băth-shē-bâ
Bath'shua	băth-shū-â
Bav'ai	băv-ā-ī
Baz'lith	băz-lĭth
Baz'luth	băz-lŭth
Bdel'lium	dĕl-yŭm
Be'aliah	bē-ă-lī-â
Be'aloth	bē-ā-lŏth
Beb'ai	bĕb-ā-ī
Be'cher	bē-kĕr
Becho'rath	bē-kō-răth
Be'dad	bē-dăd
Bed'ai'ah	bĕd-ā-ī-â
Be'dan	bē-dăn
Bede'iah	bē-dē-yâ
Be'eli'ada	bē-ĕl-ī-ă-dâ
Be'elteth'mus	bē-ĕl-tĕth-mŭs
Beel'zebub	bē-ĕl-zē-bŭb
Be'er	bē-ĕr
Bee'ra or Be'era	bē-ē-râ
Bee'rah	bē-ē-râ
Be'ere'lim	bē-ĕr-ē-lĭm
Bee'ri	bē-ē-rī
Be'erlahai'roi	bē-ĕr-lā-hai-roi
Bee'roth	bē-ē-rŏth
Bee'rothites	bē-ē-rŏth-īts
Be'ershe'ba	bē-ĕr-shē-bâ
Beesh'tera	bē-ĕsh-tē-râ
Be'hemoth	bē-hē-mŏth
Be'kah	bē-kâ
Be'laites	bē-lā-īts
Be'lial	bē-lĭ-ăl
Bel'maim	bĕl-mā-ĭm
Bel'men	bĕl-mĕn
Bena'iah	bē-nā-yâ
Ben'am'mi	bĕn-ăm-mī
Ben'ebe'rak	bĕn-ē-bē-răk
Ben'eja'akan	bĕn-ē-jā-â-kăn
Ben'ha'dad	bĕn-hā-dăd
Ben'ha'il	bĕn-hā-ĭl
Ben'ha'nan	bĕn-hā-năn
Ben'inu	bĕn-ĭ-nū
Be'no	bē-nō
Bennu'i	bĕn-nū-ī
Ben'zo'heth	bĕn-zō-hĕth
Be'on	bē-ŏn
Be'or	bē-ôr
Be'ra	bē-râ
Ber'achah	bĕr-ā-kâ
Ber'achi'ah	bĕr-ā-kī-â
Be'rah	bē-râ

Consonants.—Ch in chin, g in go, th in thin, *th* in *that*, y in yet, zh like z in azure.

Ber'ai'ah	bĕr-ā-ī-â
Bere'a	bē-rē-â
Ber'echi'ah	bĕr-ē-kī-â
Be'red	bē-rĕd
Be'ri	bĕ-rī
Beri'ah	bē-rī-â
Beri'ites	bē-rī-īts
Be'rites	bē-rīts
Be'rith	bē-rĭth
Berni'ce	bêr-ni-sē
Bero'dachbal'adan	bē-rō-dăk-băl-ā-dăn
Berœ'a	bē-rē-â
Bero'thah	bē-rō-thâ
Ber'othai	bĕr-ō-thai
Be'rothite	bē-rŏth-īt
Berre'tho	bĕr-rē-thō
Be'sai	bē-sī
Bes'ode'iah	bĕs-ō-dē-yâ
Be'sor	bē-sôr
Be'tah	bē-tâ
Bet'ane	bĕt-ā-nē
Be'ten	bē-tĕn
Beth'ab'ara or Beth'aba'ra	bĕth-ăb-ā-râ bĕth-ă-bâ-râ
Beth'a'nath	bĕth-ā-năth
Beth'a'noth	bĕth-ā-nŏth
Beth'any	bĕth-ā-nĭ
Beth'ar'abah	bĕth-ăr-ā-bâ
Beth'a'ram	bĕth-ā-răm
Beth'ar'bel	bĕth-âr-bĕl
Beth'a'ven	bĕth-ā-vĕn
Beth'az'maveth	bĕth-ăz-mā-vĕth
Beth'ba'alme'on	bĕth-bā-ăl-mē-ŏn
Beth'ba'rah	bĕth-bā-râ
Beth'ba'si	bĕth-bā-sī
Beth'bir'ei	bĕth-bĭr-ē-ī
Beth'car	bĕth-kâr
Beth'da'gon	bĕth-dā-gŏn
Beth'dib'latha'im	bĕth-dĭb-lă-thā-ĭm
Beth'e'den	bĕth-ē-dĕn
Beth'e'mek	bĕth-ē-mĕk
Be'ther	bē-thêr
Bethes'da	bē-thĕz-dâ
Beth'e'zel	bĕth-ē-zĕl
Beth'ga'der	bĕth-gā-dêr
Beth'ga'mul	bĕth-gā-mŭl
Beth'hac'cerem	bĕth-hăk-sē-rĕm
Beth'ha'ran	bĕth-hā-răn
Beth'hog'la	bĕth-hŏg-lâ
Beth'hog'lah	bĕth-hŏg-lâ
Beth'ho'ron	bĕth-hō-rŏn
Beth'jesh'imoth	bĕth-jĕsh-ĭ-mŏth
Beth'jes'imoth	bĕth-jĕs-ĭ-mŏth
Beth'leb'aoth	bĕth-lĕb-ā-ŏth
Beth'lehem	bĕth-lē-hĕm
Beth'lehem Eph'ratah	bĕth-lē-hĕm ĕf-rā-ta
Beth'lehemite	bĕth-lē-hĕm-īt
Beth'lehemju'dah	bĕth-lē-hĕm-jū-dâ
Beth'ma'achah	bĕth-mā-ă-kâ
Beth'mar'caboth	bĕth-mâr-kā-bŏth
Beth'me'on	bĕth-mē-ŏn
Beth'nim'rah	bĕth-nĭm-râ
Betho'ron	bĕth-ō-rŏn
Beth'pa'let	bĕth-pā-lĕt
Beth'paz'zez	bĕth-păz-zĕz
Beth'pe'or	bĕth-pē-ôr
Beth'phage	bĕth-fā-gē
Beth'phe'let	bĕth-fē-lĕt
Beth'ra'pha	bĕth-rā-fâ
Beth're'hob	bĕth-rē-hŏb
Beth'sa'ida	bĕth-sā-ĭ-dâ
Beth'shan	bĕth-shăn
Beth'she'an	bĕth-shē-ăn
Beth'she'mesh	bĕth-shē-mĕsh
Beth'she'mite	bĕth-shē-mīt
Beth'shit'tah	bĕth-shĭt-tâ
Beth'tap'puah	bĕth-tăp-pū-â
Bethu'el	bē-thū-ĕl
Be'thul	bē-thŭl
Beth'zur	bĕth-zêr
Bet'omas'them	bĕt-ō-măs-thĕm
Bet'onim	bĕt-ō-nĭm
Be'zai	bē-zai
Bezal'eel or Bez'aleel	bē-zăl-ē-ĕl bĕz-ā-lēl
Be'zek	bē-zĕk
Be'zer	bē-zêr
Be'zeth	bē-zĕth
Bich'ri	bĭk-rī
Bid'kar	bĭd-kâr
Big'tha	bĭg-thâ
Big'than	bĭg-thăn
Big'thana	bĭg-thā-nâ
Big'vai	bĭg-vā-ī
Bil'dad	bĭl-dăd

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Bil'eam	bĭl-ē-ăm
Bil'gah	bĭl-gâ
Bil'gai	bĭl-gā-ī
Bil'ha	bĭl-hâ
Bil'hah	bĭl-hâ
Bil'han	bĭl-hăn
Bil'shan	bĭl-shăn
Bim'hal	bĭm-hăl
Bin'ea	bĭn-ē-â
Bin'nui	bĭn-nū-ī
Bir'sha	bêr-shâ
Bir'zavith	bêr-zâ-vĭth
Bish'lam	bĭsh-lăm
Bithi'ah	bĭ-thī-â
Bith'ron	bĭth-rŏn
Bithyn'ia	bĭ-thĭn-ĭ-â
Bizjoth'jah	bĭz-jŏth-jâ
Biz'tha	bĭz-thâ
Blast'us	blăst-ŭs
Bo'aner'ges	bō-ăn-êr-gēz
Bo'az	bō-ăz
Boch'eru	bŏk-ē-rū
Bo'chim	bō-kĭm
Bo'han	bō-hăn
Bos'cath	bŏs-kăth
Bo'oz	bō-ŏz
Bo'sor	bō-sôr
Bo'zez	bō-zĕz
Boz'kath	bŏz-kăth
Boz'rah	bŏz-râ
Buk'ki	bŭk-kī
Bukki'ah	bŭk-kī-â
Bul	bŭl
Bu'nah	bū-nâ
Bun'ni	bŭn-nī
Bu'zi	bū-zī
Buz'ite	bŭz-īt

C

Cab'bon	kăb-bŏn
Ca'bul	kā-bŭl
Cæ'sar	sē-zâr
Cæs'are'a	sĕz-ā-rē-â
Cæs'are'a Philip'pi	sĕz-ā-rē-â fĭl-ĭp-pī
Ca'iaphas	kā-yâ-făs
Cai'nan	kā-ī-năn
Ca'lah	kā-lâ
Cal'col	kăl-kŏl
Calde'a	kăl-dē-â
Calde'ans	kăl-dē-ănz
Caldees'	kăl-dēz
Ca'lebeph'ratal	kā-lĕb-ĕf-rā-tâ
Cal'neh	kăl-nĕ
Ca'mon	kā-mŏn
Cam'phire	kăm-fīre
Can'dace	kăn-dā-sē
Can'neh	kăn-nĕ
Caper'naum	ka-pêr-nā-ŭm
Caph'tor	kăf-tôr
Caph'torim	kăf-tō-rĭm
Cap'pado'cia	kăp-pā-dō-shĭ-â
Car'cas	kâr-kăs
Car'chemish	kâr-kē-mĭsh
Care'ah	kā-rē-â
Car'mites	kâr-mīts
Car'nion	kâr-nĭ-ôn
Car'pus	kâr-pŭs
Carshe'na	kâr-shē-nâ
Casiph'ia	kā-sĭf-ĭ-â
Cas'luhim	kăs-lū-hĭm
Cas'tor	kăs-tôr
Ce'dron	sē-drŏn
Cel'osyr'ia	sĕl-ō-sĭr-ĭ-â
Cen'chrea	sĕn-krē-â
Ce'phas	sē-făs
Chal'col	kăl-kŏl
Chaldæ'a	kăl-dē-â
Chaldæ'an	kăl-dē-ăn
Chaldees'	kăl-dēz
Cha'naan	kā-năn
Char'ashim	kâr-ā-shĭm
Char'chemish	kâr-kē-mĭsh
Char'ran	kăr-răn
Che'bar	kē-bâr
Ched'orla'omer	kĕd-ôr-lā-ō-mêr
Che'lal	kē-lăl
Chel'luh	kĕl-lū
Che'lub	kē-lŭb
Chelu'bai	kē-lū-bai
Chem'arims	kĕm-ā-rĭmz
Che'mosh	kē-mŏsh
Chena'anah	kē-nā-ă-nâ
Chen'ani	kĕn-ā-nī
Chen'ani'ah	kĕn-ā-nī-âh
Che'pharhaam'monai	kē-fâr-hā-ăm-mō-nai
Chephi'rah	kē-fī-râ
Che'ran	kē-răn

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Cher'ethims	kĕr-ĕth-ĭmz
Cher'ethites	kĕr-ĕth-ĭts
Che'rith	kē-rĭth
Che'rub (a city)	kē-rŭb
Ches'alon	kĕs-ā-lŏn
Che'sed	kē-sĕd
Che'sil	kē-sĭl
Chesul'loth	kē-sŭl-lŏth
Chethi'im	kē-thī-ĭm
Che'zib	kē-zĭb
Chi'don	kī-dŏn
Chil'eab	kĭl-ē-ăb
Chi'lion	kĭl-lĭ-ŏn
Chil'mad	kĭl-măd
Chim'ham	kĭm-hăm
Chin'nereth	kĭn-nē-rĕth
Chin'neroth	kĭn-nē-rŏth
Chi'os	kī-ŏs
Chis'leu	kĭs-lū
Chis'lon	kĭs-lŏn
Chis'loth-ta'bor	kĭs-lŏth-tā-bôr
Chit'tim	kĭt-tĭm
Chi'un	kī-ŭn
Chlo'e	klō-ē
Chora'shan	kō-rā-shăn
Chora'zin	kō-rā-zĭn
Chos'ame'us	kŏs-â-mē-ŭs
Choze'ba	kō-zē-bâ
Chub	kŭb
Chun	kŭn
Chu'shanrish'atha'im	kū-shăn-rĭsh-â-thā-ĭm
Chu'za	kū-zâ
Cili'cia	sĭ-lĭsh-yâ
Cin'nereth	sĭn-nē-rĕth
Cin'neroth	sĭn-nē-rŏth
Cis	sĭs
Ci'sai	sī-sai
Cle'opas	klē-ō-păs
Cle'ophas	klē-ō-făs
Cle'opat'ra	klē-ō-păt-râ
Cni'dus	nī-dŭs
Cœl'osyr'ia	sē-lō-sĭr-ĭ-â
Colho'zeh	kŏl-hō-zĕ
Colos'se	kō-lŏs-sē
Colos'sians	kō-lŏsh-yănz
Con'ani'ah	kŏn-ā-nī-â
Coni'ah	kō-nī-â
Con'oni'ah	kŏn-ō-nī-â
Co'os	kō-ŏs
Co're	kō-rē
Co'sam	kō-săm
Coz'bi	kŏz-bī
Cres'cens	krĕs-sĕnz
Crete	krēt
Cretes	krēts
Cush	kŭsh
Cu'shan	kū-shăn
Cu'shanrish'atha'im	kū-shăn-rĭsh-â-thā-ĭm
Cu'shi	kū-shī
Cuth	kŭth
Cu'thah	kū-thâ
Cyre'ne	sī-rē-nē
Cyre'nian	sī-rē-nĭ-ăn
Cyre'nius	sī-rē-nĭ-ŭs

D

Dab'areh	dăb-ă-rĕ
Dab'basheth	dăb-bă-shĕth
Dab'erath	dăb-ē-răth
Da'gon	dā-gŏn
Dal'ai'ah	dăl-ā-ī-â
Dal'manu'tha	dăl-mā-nū-thâ
Dalma'tia	dăl-mā-shĭ-â
Dal'phon	dăl-fŏn
Dam'aris	dăm-ā-rĭs
Dam'ascenes'	dăm-ă-sēnz
Danja'an	dăn-jā-ăn
Dan'nah	dăn-nâ
Da'ra	dā-râ
Dar'da	dâr-dâ
Dari'us	dā-rī-ŭs
Dar'kon	dâr-kŏn
De'bir	dē-bêr
Decap'olis	dē-căp-ō-lĭs
De'dan	dē-dăn
Ded'anim	dĕd-ā-nĭm
Deha'vites	dē-hā-vīts
De'kar	dē-kâr
Del'ai'ah	dĕl-ā-ī-â
Del'ilah	dĕl-ĭ-lâ
De'mas	dē-măs
Deme'trius	dē-mē-trĭ-ŭs
Der'be	dêr-bē
Deu'el	dē-ū-ĕl
Deu'teron'omy	dū-têr-ŏn-ō-mĭ
Dib'laim	dĭb-lā-ĭm

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Dib'lath	dĭb-lăth
Dib'latha'im	dĭb-lâ-thā-ĭm
Di'bon	dī-bŏn
Dib'ri	dĭb-rī
Did'ymus	dĭd-ĭ-mŭs
Dik'lah	dĭk-lâ
Dil'ean	dĭl-ē-ăn
Dim'nah	dĭm-nâ
Di'mon	dī-mŏn
Dimo'nah	dī-mō-nâ
Di'naites	dī-nâ-īts
Din'habah	dīn-hā-bâ
Di'ony'sius	dī-ō-nĭ-sĭ-ŭs
Diot'rephes	dī-ŏt-rĕ-fēz
Di'shan	dī-shăn
Di'shon	dī-shŏn
Diz'ahab	dīz-ā-hăb
Dod'ai	dŏd-ā-ī
Dod'anim	dŏd-ā-nĭm
Dod'avah	dŏd-ā-vâ
Do'do	dō-dō
Do'eg	dō-ĕg
Doph'kah	dŏf-kâ
Dor	dôr
Do'ra	dō-râ
Dor'cas	dôr-kăs
Do'thaim	dō-thā-ĭm
Do'than	dō-thăn
Drusil'la	drū-sĭl-lâ
Du'mah	dū-mâ
Du'ra	dū-râ

E

E'bal	ē-băl
E'bed	ē-bĕd
E'bedme'lech	ē-bĕd-mē-lĕk
Eb'ene'zer	ĕb-ĕn-ē-zêr
E'ber	ē-bêr
Ebi'asaph	ē-bī-â-săf
Ebro'nah	ē-brō-nâ
Ecbat'ana	ĕk-băt-ă-nâ
Ecbat'ane	ĕk-băt-ă-nē
Eccle'sias'tes	ĕk-klē-zĭ-ăs-tēz
Eccle'sias'ticus	ĕk-klē-sĭ-ăs-tĭ-kŭs
E'dar	ē-dâr
E'der	ē-dêr
Ed'rei	ĕd-rē-ī
Eg'lah	ĕg-lâ
Eg'laim	ĕg-lā-ĭm
Eg'lon	ĕg-lŏn
E'hi	ē-hī
E'hud	ē-hŭd
E'ker	ē-kêr
Ek'ron	ĕk-rŏn
Ek'ronites	ĕk-rŏn-īts
El'adah	ĕl-ā-dâ
E'lah	ē-lâ
El'asah	ĕl-ā-sâ
E'lath	ē-lăth
El'beth'el	ĕl-bĕth-ĕl
El'daah	ĕl-dā-â
E'lead	ē-lē-ăd
E'lea'leh	ē-lē-ā-lĕ
Ele'asah	ē-lē-ā-sâ
E'lea'zar	ē-lē-ā-zâr
El'elo'he Is'rael	ĕl-ē-lō-hē ĭz-rā-ĕl
E'leph	ē-lĕf
Elha'nan	ĕl-hā-năn
Eli'ab	ē-lī-ăb
Eli'ada	ē-lī-ă-dâ
Eli'adah	ē-lī-ă-dâ
Eli'ah	ē-lī-â
Eli'ahba	ē-lī-â-bâ
Eli'akim	ē-lī-â-kĭm
Eli'am	ē-lī-ăm
Eli'asaph	ē-lī-ă-săf
Eli'ashib	ē-lī-ă-shĭb
Eli'atha	ē-lī-ă-thâ
Eli'athah	ē-lī-ă-thâ
Eli'dad	ē-lī-dăd
E'liel	ē-lĭ-ĕl
E'lie'nai	ē-lī-ē-nā-ī
E'lie'zer	ē-lī-ē-zêr
Eli'haba	ē-lī-hâ-bâ
El'ihoe'nai	ĕl-ĭ-hō-ē-nā-ī
El'iho'reph	ĕl-ĭ-hō-rĕf
Eli'hu	ĕl-ī-hū
or	
E'lihu	ĕl-ĭ-hū
El'ika	ĕl-ĭ-kâ
Elim'elech	ē-lĭm-ē-lĕk
Eli'oe'nai	ē-lī-ō-ē-nā-ī
El'iphal	ĕl-ĭ-făl
Eliph'alet	ē-lĭf-ā-lĕt
El'iphaz	ĕl-ĭ-făz
Eliph'eleh	ē-lĭf-ē-lĕ
Eliph'elet	ē-lĭf-ē-lĕt
Elis'abeth	ē-lĭz-ā-bĕth

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

El'ise'us	ĕl-ī-sē-ŭs
Eli'sha	ē-lī-shâ
Eli'shah	ē-lī-shâ
Elish'ama	ē-lĭsh-ā-mâ
Elish'aphat	ē-lĭsh-ā-făt
Elish'eba	ē-lĭsh-ē-bâ
El'ishu'a	ĕl-ĭ-shū-â
Eli'ud	ē-lī-ŭd
Eliz'aphan	ē-lĭz-ā-făn
El'ize'us	ĕl-ī-zē-ŭs
Eli'zur	ē-lī-zŭr
El'kanah	ĕl-kā-nâ
El'koshite	ĕl-kŏsh-īt
El'lasar	ĕl-lā-sâr
El'modam	ĕl-mō-dăm
El'naam	ĕl-nā-ăm
El'nathan	ĕl-nā-thăn
El'ohim	ĕl-ō-hĭm
Elo'i	ē-lō-ī
E'lon	ē-lŏn
E'lonbeth'ha'nan	ē-lŏn-bĕth-hā-năn
E'lonites	ē-lŏn-īts
E'loth	ē-lŏth
El'paal	ĕl-pā-ăl
El'palet	ĕl-pā-lĕt
El'paran	ĕl-pā-răn
El'tekeh	ĕl-tē-kĕ
El'tekon	ĕl-tē-kŏn
Elto'lad	ĕl-tō-lăd
E'lul	ē-lŭl
Elu'zai	ē-lū-zā-ī
El'yma'is	ĕl-ĭ-mā-ĭs
El'ymas	ĕl-ĭ-măs
El'zabad	ĕl-zā-băd
El'zaphan	ĕl-zā-făn
E'mims	ē-mĭms
Emma'us	ĕm-mā-ŭs
Em'mor	ĕm-môr
En'eg'laim	ĕn-ĕg-lā-ĭm
En'emes'sar	ĕn-ē-mĕs-sâr
En'gan'nim	ĕn-găn-nĭm
En'ge'di	ĕn-gē-dī
En'had'dah	ĕn-hăd-dâ
En'hak'kore	ĕn-hăk-kō-rē
En'ha'zor	ĕn-hā-zôr
En'mish'pat	ĕn-mĭsh-păt
En'rim'mon	ĕn-rĭm-mŏn
En'ro'gel	ĕn-rō-gĕl
En'she'mesh	ĕn-shē-mĕsh
En'tap'puah	ĕn-tăp-pū-â
Ep'aphras	ĕp-ā-frăs
Epaph'rodi'tus	ē-păf-rō-dī-tŭs
Epen'etus	ē-pĕn-ē-tŭs
E'phah	ē-fâ
E'phai	ē-fai
E'pher	ē-fêr
E'phes'dam'mim	ē-fĕs-dăm-mĭm
Ephe'sian	ē-fē-zhĭ-ăn
Eph'esus	ĕf-ē-sŭs
Eph'lal	ĕf-lăl
E'phod	ē-fŏd
Eph'phatha	ĕf-fâ-thâ
E'phraim	ē-frā-ĭm
E'phraimite	ē-frā-ĭm-īt
E'phrain	ē-frā-ĭn
Eph'ratah or Ephra'tah	ĕf-rā-tâ
Eph'rath	ĕf-răth
Eph'rathite	ĕf-răth-īt
E'phron	ē-frŏn
Ep'icure'ans	ĕp-ĭ-kū-rē-ănz
E'ran	ē-răn
E'ranites	ē-răn-īts
E'rech	ē-rĕk
E'rites	ē-rīts
Esa'ias	ē-zā-yăs
E'sarhad'don	ē-sâr-hăd-dŏn
Es'drae'lom or Esdra'elom	ĕs-drā-ē-lŏm
Es'drae'lon or Esdra'elon	ĕs-drā-ē-lŏn
Esdre'lom	ĕs-drē-lŏm
Esdre'lon	ĕs-drē-lŏn
E'sek	ē-sĕk
Esh'ba'al	ĕsh-bā-ăl
Esh'ban	ĕsh-băn
Esh'col	ĕsh-kŏl
E'shean	ē-shē-ăn
E'shek	ē-shĕk
Esh'kalonites	ĕsh-kā-lŏn-īts
Esh'taol	ĕsh-tā-ŏl
Esh'taulites	ĕsh-tā-ŭl-īts
Esh'temo'a	ĕsh-tĕ-mō-â
Esh'temoh	ĕsh-tē-mō
Esh'ton	ĕsh-tŏn

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Es'li	ĕs-lī
Es'rom	ĕs-rŏm
E'tam	ē-tăm
E'tham	ē-thăm
E'than	ē-thăn
Eth'anim	ĕth-ā-nĭm
Eth'baal	ĕth-bā-ăl
Eth'nan	ĕth-năn
Eth'ni	ĕth-nī
Eubu'lus	ū-bū-lŭs
Eu'nice	ū-nīs
Euo'dias	ū-ō-dī-ăs
Euphra'tes	ū-frā-tēz
Euroc'lydon	ū-rŏk-lĭ-dŏn
Eu'tychus	ū-tĭ-kŭs
E'vi	ē-vī
E'vilmero'dach	ē-vĭl-mē-rō-dăk
Ez'bai	ĕz-bā-ī
Ez'bon	ĕz-bŏn
Ez'eki'as	ĕz-ē-kī-ăs
Eze'kiel	ē-zē-kĭ-ĕl
E'zel	ē-zĕl
E'zem	ē-zĕm
E'zer	ē-zêr
E'zionga'ber	ē-zĭ-ŏn-gā-bêr
E'zionge'ber	ē-zĭ-ŏn-gē-bêr
Ez'nite	ĕz-nīt
Ez'rahite	ĕz-râ-hīt

F

Fe'lix	fē-lĭx
Fes'tus	fĕs-tŭs
For'tuna'tus	fôr-tū-nā-tŭs

G

Ga'al	gā-ăl
Ga'ash	gā-ăsh
Ga'ba	gā-bâ
Gab'atha	găb-ā-thâ
Gab'bai	găb-bā-ī
Gab'batha	găb-bā-thâ
Gad'ara	găd-ā-râ
Gad'arenes'	găd-ā-rēnz
Gad'di	găd-dī
Gad'diel	găd-dĭ-ĕl
Ga'di	gā-dī
Gad'ite	găd-īt
Ga'ham	gā-hăm
Ga'har	gā-hâr
Ga'lal	gā lăl
Gala'tia	gā-lā-shĭ-â
Gala'tians	gā-lā-shĭ-ănz
Gal'eed	găl-ē-ĕd
Ga'mul	gā-mŭl
Ga'reb	gā-rĕb
Gar'mite	gâr-mīt
Gash'mu	găsh-mū
Ga'tam	gā-tăm
Gath'he'pher	găth-hē-fêr
Gath'rim'mon	găth-rĭm-mŏn
Ga'zathites	gā-zăth-īts
Ga'zer	gā-zêr
Ga'zez	gā-zĕz
Gaz'ites	găz-īts
Gaz'zam	găz-zăm
Ge'ba	gē-bâ
Ge'bal	gē-băl
Ge'ber	gē-bêr
Ge'bim	gē-bĭm
Ged'ali'ah	gĕd-ā-lī-â
Ged'eon	gĕd-ē-ŏn
Ge'der	gē-dêr
Gede'rah	gē-dē-râ
Ged'erathite	gĕd-ē-răth-īt
Ged'erite	gĕd-ē-rīt
Gede'roth	gē-dē-rŏth
Ged'erotha'im	gĕd-ē-rŏth-ā-ĭm
Ge'dor	gē-dôr
Geha'zi	gē-hā-zī
Gehen'na	gē-hĕn-nâ
Gel'iloth	gĕl-ĭ-lŏth
Gemal'li	gē-măl-lī
Gem'ari'ah	gĕm-ā-rī-â
Genes'areth	gē-nĕz-ā-rĕth
Gen'esis	jĕn-ē-sĭs
Gennes'aret	gĕn-nĕs-ā-rĕt
Gen'tile	jĕn-tīl
Genu'bath	gē-nū-băth
Ge'ra	gē-râ
Ge'rah	gē-râ
Ge'rar	gē-râr
Ger'gesenes	gêr-gĕ-sēnz
Ger'izim	gĕr-ĭ-zĭm
Gerrhe'nians	gĕr-rē-nĭ-ănz
Ger'zites	gêr-zīts
Ge'sham	gē-shăm
Ge'shem	gē-shĕm
Ge'shur	gē-shêr
Gesh'uri	gĕsh-ū-rī

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Gesh'urites	gĕsh-ū-rīts
Ge'ther	gē-thêr
Gethsem'ane	gĕth-sĕm-ā-nē
Geu'el	gē-ū-ĕl
Ge'zer	gē-zêr
Gez'rites	gĕz-rīts
Gi'ah	gī-â
Gib'bar	gĭb-bâr
Gib'bethon	gĭb-bē-thŏn
Gib'ea	gĭb-ē-â
Gib'eah	gĭb-ē-â
Gib'eath	gĭb-ē-ăth
Gib'eathite	gĭb-ē-ăth-īt
Gib'eon	gĭb-ē-ŏn
Gib'eonite	gĭb-ē-ŏn-īt
Gib'lites	gĭb-līts
Giddal'ti	gĭd-dăl-tī
Gid'del	gĭd-dĕl
Gid'eo'ni	gĭd-ē-ō-nī
Gi'dom	gī-dŏm
Gi'hon	gī-hŏn
Gil'alai	gĭl-ā-lai
Gilbo'a	gĭl-bō-â
Gi'loh	gī-lō
Gi'lonite	gī-lō-nīt
Gim'zo	gĭm-zō
Gi'nath	gī-năth
Gin'netho	gĭn-nē-thō
Gin'nethon	gĭn-nē-thŏn
Gir'gashite	gêr-gā-shīt
Gir'gasite	gêr-gā-sīt
Gis'pa	gĭs-pâ
Git'tahhe'pher	gĭt-tâ-hē-fêr
Git'taim	gĭt-tā-ĭm
Git'tite	gĭt-tīt
Git'tith	gĭt-tĭth
Gi'zonite	gī-zō-nīt
Giz'rites	gĭz-rīts
Gni'dus	nī-dŭs
Go'ath	gō-ăth
Go'lan	gō-lăn
Go'zan	gō-zăn
Gud'godah	gŭd-gō-dâ
Gu'ni	gū-nī
Gu'nites	gū-nīts
Gur'ba'al	gŭr-bā-ăl

H

Ha'ahash'tari	hā-â-hăsh-tā-rī
Haam'monai	hā-ăm-mō-nai
Haba'iah	hā-bā-yâ
Hab'akkuk	hăb-ăk-kŭk
Hab'azini'ah	hăb-ā-zĭ-nī-â
Ha'bor	hā-bôr
Hach'ali'ah	hăk-ă-lī-â
Hach'ilah	hăk-ĭ-lâ
Hach'moni	hăk-mō-nī
Hach'monite	hăk-mō-nīt
Had'ade'zer	hăd-ăd-ē-zêr
Ha'dadrim'mon	hā-dăd-rĭm-mŏn
Ha'dar	hā-dâr
Ha'dare'zer	hā-dâr-ē-zêr
Had'ashah	hăd-ā-shâ
Hadas'sah	hā-dăs-sâ
Hadat'tah	hā-dăt-tâ
Ha'did	hā-dĭd
Had'lai	hăd-lā-ī
Hado'ram	hā-dō-răm
Ha'drach	hā-drăk
Ha'gab	hā-găb
Hag'aba	hăg-ā-bâ
Hag'abah	hăg-ā-bâ
Hag'gai	hăg-gā-ī
Hag'geri	hăg-gē-rī
Hag'gi	hăg-gī
Haggi'ah	hăg-gī-â
Hag'gites	hăg-gīts
Hag'gith	hăg-gĭth
Ha'gia	hā-gī-â
Ha'i	hā-ī
Hak'katan	hăk-kā-tăn
Hak'koz	hăk-kŏz
Haku'pha	hā-kū-fâ
Ha'lah	hā-lâ
Ha'lak	hā-lăk
Hal'hul	hăl-hŭl
Ha'li	hā-lī
Hallo'hesh	hăl-lō-hĕsh
Halo'hesh	hā-lō-hĕsh
Ha'man	hā-măn
Ham'ital	hăm-ĭ-tăl
Ham'mahle'koth	hăm-mâ-lē-kŏth
Ham'moth	hăm-mŏth
Hammed'atha	hăm-mĕd-ā-thâ
Ham'melech	hăm-mē-lĕk
Hammol'eketh	hăm-mŏl-ē-kĕth
Ham'mothdor	hăm-mŏth-dôr
Ham'monah	hăm-mō-nâ

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Ha'mongog	hā-mŏn-gŏg
Ha'mor	hā-môr
Ha'moth	hā-mŏth
Ha'muel	hā-mū-ĕl
Ha'mul	hā-mŭl
Ha'mulites	hā-mŭl-īts
Hamu'tal	hā-mū-tăl
Hanam'eel	hā-năm-ē-ĕl
Ha'nan	hā-năn
Hanan'eel or Hanane'el	hā-năn-ē-ĕl
Hana'ni	hā-nā-nī
Han'ani'ah	hăn-ā-nī-â
Ha'nes	hā-nēz
Han'iel	hăn-ĭ-ĕl
Han'nathon	hăn-nā-thŏn
Han'niel	hăn-nĭ-ĕl
Ha'noch	hā-nŏk
Ha'nochites	hā-nŏk-īts
Ha'nun	hā-nŭn
Haph'ara'im	hăf-ā-rā-ĭm
Haphra'im	hăf-rā-ĭm
Ha'ra	hā-râ
Har'adah	hăr-ā-dâ
Ha'rarite	hā-râr-īt
Harbo'na	hâr-bō-nâ
Harbo'nah	hâr-bō-nâ
Ha'reph	hā-rĕf
Ha'reth	hā-rĕth
Har'hai'ah	hâr-hā-ī-â
Har'has	hâr-hăs
Har'hur	hâr-hŭr
Ha'rim	hā-rĭm
Ha'riph	hā-rĭf
Har'nepher	hâr-nē-fĕr
Ha'rod	hā-rŏd
Ha'rodite	hā-rŏd-īt
Har'oeh	hâr-ō-ĕ
Ha'rorite	hā-rō-rīt
Haro'sheth	hā-rō-shĕth
Har'sha	hār-shâ
Ha'rum	hā-rŭm
Haru'maph	hā-rū-măf
Har'uphite	hăr-ū-fīt
Ha'ruz	hā-rŭz
Has'adi'ah	hăs-ā-dī-â
Has'enu'ah	hăs-ē-nū-â
Hash'abi'ah	hăsh-ā-bī-â
Hashab'nah	hā-shăb-nâ
Hash'abni'ah	hăsh-ăb-nī-â
Hashbad'ana	hăsh-băd-ā-nâ
Ha'shem	hā-shĕm
Hashmo'nah	hăsh-mō-nâ
Ha'shub	hā-shŭb
Hashu'bah	hā-shū-bâ
Ha'shum	hā-shŭm
Hashu'pha	hā-shū-fâ
Has'rah	hăs-râ
Has'sena'ah	hăs-sē-nā-â
Has'shub	hăs-shŭb
Hasu'pha	hā-sū-fâ
Ha'tach	hā-tăk
Ha'thath	hā-thăth
Hat'ipha	hăt-ĭ-fâ
Hat'ita	hăt-ĭ-tâ
Hatta'avah	hăt-tā-â-vâ
Hat'til	hăt-tĭl
Hat'tush	hăt-tŭsh
Hau'ran	hau-răn
Hav'ilah	hăv-ĭ-lâ
Ha'vothja'ir	hā-vŏth-jā-ĕr
Haz'ael	hăz-ā-ĕl
Haza'iah	hā-zā-yâ
Ha'zarad'dar	hā-zâr-ăd-dâr
Ha'zare'nan	hā-zâr-ē-năn
Ha'zargad'dah	hā-zâr-găd-dâ
Ha'zarhat'ticon	hā-zâr-hăt-tĭ-kŏn
Ha'zarma'veth	hā-zâr-mā-vĕth
Ha'zarshu'al	hā-zâr-shū-ăl
Ha'zarsu'sah	hā-zâr-sū-zâ
Ha'zarsu'sim	hā-zâr-sū-zĭm
Haz'azonta'mar	hăz-ā-zŏn-tā-mâr
Haz'elelpo'ni	hăz-ē-lĕl-pō-nī
Haze'rim	hā-zē-rĭm
Haze'roth	hā-zē-rŏth
Haz'ezonta'mar	hăz-ē-zŏn-tā-mâr
Ha'ziel	hā-zĭ-ĕl
Ha'zo	hā-zō
Ha'zor	hā-zŏr
Ha'zor Hadat'tah	hā-zôr hā-dăt-tâ
Haz'ubah	hăz-ū-bâ
Haz'zurim	hăz-zū-rĭm
Heg'ai	hĕg-ā-ī
He'ge	hē-gē
He'lah	hē-lâ
He'lam	hē-lăm
Hel'dai	hĕl-dā-ī

Consonants.—Ch in chin, g in go, th in thin *th* in *th*at, y in yet, zh like z in azure.

He'leb	hē-lĕb
He'led	hē-lĕd
He'lek	hē-lĕk
He'lekites	hē-lĕk-īts
He'lem	hē-lĕm
He'leph	hē-lĕf
He'lez	hē-lĕz
He'li	hē-lī
Hel'kai	hĕl-kā-ī
Hel'kath	hĕl-kăth
Hel'kathhaz'zurim	hĕl-kăth-hăz-zū-rĭm
He'lon	hē-lŏn
He'mam	hē-măm
He'man	hē-măn
He'math	hē-măth
Hem'dan	hĕm-dăn
He'na	hē-nâ
Hen'adad	hĕn-ā-dăd
He'noch	hē-nŏk
He'pher	hē-fĕr
He'pherites	hē-fĕr-īts
Heph-zibah	hĕf-zī-bâ
He'res	hē-rēz
He'resh	hē-rĕsh
Her'mas	hĕr-măs
Her'mes	hēr-mēz
Hermog'enes	hĕr-mŏj-ĕ-nēz
Her'mon	hĕr-mŏn
Her'monites	hĕr-mŏn-īts
Hero'dians	hē-rō-dĭ-ănz
Hero'dias	hē-rō-dĭ-ăs
Hero'dion	hē-rō-dĭ-ŏn
He'sed	hē-sĕd
Hesh'bon	hĕsh-bŏn
Hesh'mon	hĕsh-mŏn
Hes'ron	hĕs-rŏn
Hes'ronites	hĕs-rŏn-īts
Heth'lon	hĕth-lŏn
Hez'eki	hĕz-ē-kī
He'zion	hē-zĭ-ŏn
He'zir	hē-zĕr
Hez'rai	hĕz-rā-ī
Hez'ro	hĕz-rō
Hez'ron	hĕz-rŏn
Hez'ronites	hĕz-rŏn-īts
Hid'dai	hĭd-dā-ī
Hid'dekel	hĭd-dē-kĕl
Hi'el	hī-ĕl
Hi'erap'olis	hī-ĕ-răp-ō-lĭs
Higga'ion	hĭg-gā-yŏn
Hi'len	hī-lĕn
Hilki'ah	hĭl-kī-â
Hi'vite	hī-vīt
Hizki'ah	hĭz-kī-â
Hizki'jah	hĭz-kī-jâ
Hoba'iah	hō-bā-yâ
Hod'ai'ah	hŏd-ā-ī-â
Hod'avi'ah	hŏd-ā-vī-â
Ho'desh	hō-dĕsh
Hode'vah	hō-dē-vâ
Hodi'ah	hō-dī-â
Hodi'jah	hō-dī-jâ
Hog'lah	hŏg-lâ
Ho'ham	hō-hăm
Ho'lon	hō-lŏn
Ho'mam	hō-măm
Hoph'ni	hŏf-nī
Hoph'ra	hŏf-râ
Ho'ram	hō-răm
Ho'reb	hō-rĕb
Ho'rem	hō-rĕm
Hor'hagid'gad	hŏr-hā-gĭd-găd
Ho'ri	hō-rī
Ho'rims	hō-rĭmz
Ho'rite	hō-rīt
Hor'mah	hôr-mâ
Hor'ona'im	hôr-ō-nā-ĭm
Hor'onite	hôr-ō-nīt
Ho'sa	hō-sâ
Ho'sah	hō-sâ
Hosh'aiah	hŏsh-ā-ī-â
Hosh'ama	hŏsh-ā-mâ
Hoshe'a	hō-shē-â
Ho'tham	hō-thăm
Ho'than	hō-thăn
Ho'thir	hō-thêr
Huk'kok	hŭk-kŏk
Hu'kok	hū-kŏk
Hum'tah	hŭm-tâ
Hu'pham	hū-făm
Hu'pham'ites	hū-făm-īts
Hup'pah	hŭp-pâ
Hu'rai	hū-rai
Hu'ram	hū-răm
Hu'ri	hū-rī
Hu'shah	hū-shâ
Hu'shai	hū-shai
Hu'sham	hū-shăm

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Hu'shathite	hū-shăth-īt
Hu'shim	hū-shĭm
Hu'zoth	hū-zŏth
Huz'zab	hŭz-zăb
Hydas'pes	hī-dăs-pēz
Hy'menæ'us	hī-mē-nē-ŭs

I

Ib'har	ĭb-hâr
Ib'leam	ĭb-lē-ăm
Ibne'iah	ĭb-nē-yâ
Ibni'jah	ĭb-nī-jă
Ico'nium	ī-kō-nĭ-ŭm
Ida'lah	ī-dā-lâ
Id'bash	ĭd-băsh
Id'umæ'a	ĭd-ū-mē-â
I'gal	ī-găl
Ig'dali'ah	ĭg-dā-lī-â
Ig'eal	ĭg-ē-ăl
I'im	ī-ĭm
Ij'eaba'rim	ĭj-ē-ăb-ā-rĭm
I'jon	ī-jŏn
Ik'kesh	ĭk-kĕsh
I'lai	ī-lai
Illyr'icum	ĭl-lĭr-ĭ-kŭm
Im'la	ĭm-lâ
Im'lah	ĭm-lâ
Imman'uel	ĭm-măn-ū-ĕl
Im'mer	ĭm-mêr
Im'na	ĭm-nâ
Im'nah	ĭm-nâ
Im'rah	ĭm-râ
Im'ri	ĭm-rī
Iph'ede'iah	ĭf-ē-dē-yâ
Ir	êr
I'ra	ī-râ
I'rad	ī-răd
I'ram	ī-răm
I'ri	ī-rī
Iri'jah	ī-rī-jâ
Ir'na'hash	êr-nā-hăsh
Ir'peel	êr-pē-ĕl
Ir'she'mesh	êr-shē-mĕsh
I'ru	ī-rū
Is'cah	ĭs-kâ
Ish'bah	ĭsh-bâ
Ish'bak	ĭsh-băk
Ish'bibe'nob	ĭsh-bī-bē-nŏb
Ish'bo'sheth	ĭsh-bō-shĕth
I'shi	ī-shī
Ishi'ah	ī-shī-â
Ishi'jah	ī-shī-jâ
Ish'ma	ĭsh-mâ
Ish'mai'ah	ĭsh-mā-ī-â
Ish'meelite	ĭsh-mē-ĕl-īt
Ish'merai	ĭsh-mē-rai
I'shod	ī-shŏd
Ish'pan	ĭsh-păn
Ish'tob	ĭsh-tŏb
Ish'uah	ĭsh-ū-â
Ish'uai	ĭsh-ū-ai
Ish'ui	ĭsh-ū-ī
Is'machi'ah	ĭs-mā-kī-â
Is'mai'ah	ĭs-mā-ī-â
Is'pah	ĭs-pâ
Isshi'ah	ĭs-shī-â
Is'uah	ĭs-ū-â
Is'ui	ĭs-ū-ī
Ith'ai	ĭth-ā-ī
Ith'amar	ĭth-ā-mâr
Ith'iel	ĭth-ĭ-ĕl
Ith'mah	ĭth-mâ
Ith'nan	ĭth-năn
Ith'ra	ĭth-râ
Ith'ran	ĭth-răn
Ith'ream	ĭth-rē-ăm
Ith'rite	ĭth-rīt
It'tahka'zim	ĭt-tâ-kā-zĭm
It'tai	ĭt-tā-ī
It'uræ'a	ĭt-ū-rē-â
I'vah	ī-vâ
Iz'ehar	ĭz-ē-hâr
Iz'eharites	ĭz-ē-hâr-īts
Iz'har	ĭz-hâr
Iz'harites	ĭz-hâr-īts
Iz'rahi'ah	ĭz-rā-hī-â
Iz'rahite	ĭz-rā-hīt
Iz'reel	ĭz-rē-ĕl
Iz'ri	ĭz-rī

J

Ja'akan	jā-â-kăn
Jaak'obah	jā-ăk-ō-bâ
Jaa'la	jā-ā-lâ
Jaa'lah	jā-ā-lâ
Jaa'lam	jā-ā-lăm
Ja'anai	jā-ā-nai
Jaar'eor'egim	jā-âr-ē-ŏr-ē-gĭm

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Ja'asau	jā-â-sau
Jaa'siel	jā-ā-sĭ-ĕl
Jaaz'aniah	jā-ăz-ā-nī-â
Jaa'zer	jā-ā-zêr
Ja'azi'ah	jā-â-zī-â
Jaa'ziel	jā-ā-zĭ-ĕl
Ja'beshgil'ead	jā-bĕsh-gĭl-ē-ăd
Jab'neel	jăb-nē-ĕl
Jab'neh	jăb-nĕ
Ja'chan	jā-kăn
Ja'chin	jā-kĭn
Ja'chinites	jā-kĭn-īts
Ja'da	jā-dâ
Jada'u	ja-dā-ū
Jaddu'a	jăd-dū-â
Ja'don	jā-dŏn
Ja'gur	jā-gŭr
Jah	jâ
Jahal'elel	jā-hăl-ē-lĕl
Ja'hath	jā-hăth
Ja'haz	jā-hăz
Jaha'za	jā-hā-zâ
Jaha'zah	jā-hā-zâ
Ja'hazi'ah	jā-hā-zī-â
Jaha'ziel	jā-hā-zĭ-ĕl
Jah'dai	jâ-dā-ī
Jah'diel	jâ-dĭ-ĕl
Jah'do	jâ-dō
Jah'leel	jâ-lē-ĕl
Jah'leelites	jâ-lē-ĕl-īts
Jah'mai	jâ-mā-ī
Jah'zah	jâ-zâ
Jah'zeel	jâ-zē-ĕl
Jah'zeelites	jâ-zē-ĕl-īts
Jah'zerah	jâ-zē-râ
Jah'ziel	jā-zĭ-ĕl
Ja'ir	jā-êr
Ja'irite	jā-êr-īt
Ja'irus	jā-ĭ-rŭs
Jai'rus	jā-ī-rŭs
Ja'kan	jā-kăn
Ja'keh	jā-kĕ
Ja'kim	jā-kĭm
Ja'lon	jā-lŏn
Jam'bres	jăm-brēz
Ja'min	jā-mĭn
Ja'minites	jā-mĭn-īts
Jam'lech	jăm-lĕk
Jan'na	jăn-nâ
Jan'nes	jăn-nēz
Jano'ah	jā-nō-â
Jano'hah	jā-nō-hâ
Ja'num	jā-nŭm
Ja'pheth	jā-fĕth
Japhi'a	jā-fī-â
Japh'let	jăf-lĕt
Japh'leti	jăf-lē-tī
Ja'pho	jā-fō
Ja'rah	jā-râ
Ja'reb	jā-rĕb
Ja'red	jā-rĕd
Jar'esi'ah	jâr-ē-sī-â
Jar'ha	jâr-hâ
Ja'rib	jā-rĭb
Jar'muth	jâr-mŭth
Jaro'ah	jā-rō-â
Ja'shen	jā-shĕn
Ja'sher	jā-shêr
Jasho'beam	jā-shō-bē-ăm
Jash'ub	jăsh-ŭb
Jash'ubile'hem	jăsh-ū-bī-lē-hĕm
Jash'ubites	jăsh-ŭb-īts
Ja'siel	jā-sĭ-ĕl
Jath'niel	jăth-nĭ-ĕl
Jat'tir	jăt-têr
Ja'ziel	jā-zĭ-ĕl
Ja'ziz	jā-zĭz
Je'arim	jē-ā-rĭm
Jeat'erai	jē-ăt-ē-rai
Je'berechi'ah	jē-bêr-ē-kī-â
Jebu'si	jē-bū-sī
Jeb'usite	jĕb-ū-sīt
Jec'ami'ah	jĕk-ă-mī-â
Jech'oli'ah	jĕk-ō-lī-â
Jech'oni'as	jĕk-ō-nī-ăs
Jec'oli'ah	jĕk-ō-lī-â
Jec'oni'ah	jĕk-ō-nī-â
Je'da'iah	jē-dā-yâ
Jede'iah	jē-dē-yâ
Jedi'ael	jĕ-dī-â-ĕl
Jed'idah	jĕd-ĭ-dâ
Je'diel	jē-dĭ-ĕl
Jed'uthun or Jedu'thun	jĕd-ū-thŭn
Jee'zer	jē-ē-zêr
Jee'zerites	jē-ē-zêr-īts
Je'garsa'hadu'tha	jē-gâr-sā-hâ-dū-thâ

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Jeha'leel	jē-hā-lē-ĕl
Je'hale'leel	jē-hâ-lē-lē-ĕl
Jehal'elel	jē-hăl-ē-lĕl
Jehde'iah	jĕ-dē-yâ
Jehez'ekel	jē-hĕz-ē-kĕl
Jehi'ah	jē-hī-â
Jehi'el	jē-hī-ĕl
Jehi'eli	jē-hī-ĕ-lī
Je'hizki'ah	jē-hĭz-kī-â
Jeho'adah	jē-hō-ā-dâ
Je'hoad'dan	jē-hō-ăd-dăn
Jeho'ahaz	jē-hō-ā-hăz
Jeho'ash	jē-hō-ăsh
Je'hoha'nan	jē-hō-hā-năn
Jehoi'achin	jē-hoi-ă-kĭn
Jehoi'ada	jē-hoi-ă-dâ
Jehoi'akim	jē-hoi-ă-kĭm
Jehoi'arib	jē-hoi-ă-rĭb
Jehon'adab	jē-hŏn-ă-dăb
Jehon'athan	jē-hŏn-ă-thăn
Je'hoshab'eath	jē-hō-shăb-ē-ăth
Jehosh'aphat	jē-hŏsh-ā-făt
Jehosh'eba	jē-hŏsh-ē-bâ
Jehosh'ua	jē-hŏsh-ū-â
Jehosh'uah	jē-hŏsh-ū-â
Jeho'vah'ji'reh	jē-hō-vâ-jī-rĕ
Jeho'vah'nis'si	je-hō-vâ-nĭs-sī
Jeho'vah-sha'lom	je-hō-vâh-shā-lŏm
Jeho'vah-sham'mah	jē-hō-vâ-shăm-mâ
Jeho'vah-tsid'kenu	jē-hō-vâ-tsĭd-kē-nū
Jehoz'abad	jĕ-hŏz-ā-băd
Jehoz'adak	jē-hŏz-ā-dăk
Jehub'bah	jē-hŭb-bâ
Je'hucal	jē-hū-kăl
Je'hud	jē-hŭd
Jehu'di	jē-hū-dī
Je'hudi'jah	jē-hū-dī-jâ
Je'hush	jē-hŭsh
Jei'el	jē-ī-ĕl
Jekab-'zeel	jē-kăb-zē-ĕl
Jek'ame'am	jĕk-ā-mē-ăm
Jek'ami'ah	jĕk-ā-mī-â
Jeku'thiel	jē-kū-thĭ-ĕl
Jemu'el	jē-mū-ĕl
Jeph'thæ	jĕf-thē
Jeph'thah	jĕf-thâ
Jephun'neh	jē-fŭn-nĕ
Je'rah	jē-râ
Jerah'meel	jē-râ-mē-ĕl
Jerah'meelites	jē-râ-mē-ĕl-īts
Je'red	jē-rĕd
Jer'emai	jĕr-ē-mai
Jer'emi'ah	jĕr-ē-mī-â
Jer'emoth	jĕr-ē-mŏth
Jeri'ah	jē-rī-â
Jer'ibai	jĕr-ĭ-bai
Je'riel	jē-rī-ĕl
Jeri'jah	jē-rī-jâ
Jer'imoth	jĕr-ĭ-mŏth
Je'rioth	jē-rĭ-tŏh
Jer'oham	jĕr-ō-hăm
Jerub'baal	jē-rŭb-bā-ăl
Jerub'besheth	jē-rŭb-bē-shĕth
Jer'uel	jĕr-ū-ĕl
Jeru'salem	jĕr-ū-sā-lĕm
Jesa'iah	jē-sā-yâ
Jesha'iah	jē-shā-yâ
Jesh'anah	jĕsh-ā-nâ
Jeshar'elah	jē-shâr-ē-lâ
Jesheb'eab	jē-shĕb-ē-ăb
Je'sher	jē-shĕr
Jesh'imon	jĕsh-ĭ-mŏn
Jeshish'ai	jē-shĭsh-ā-ī
Jesh'ohai'ah	jĕsh-ō-hā-yâ
Jesh'ua	jĕsh-ū-â
Jesh'uah	jĕsh-ū-â
Jeshu'run	jĕsh-ū-rŭn
Je'siah	jē-sī-â
Jesim'iel	jē-sĭm-ĭ-ĕl
Jes'ui	jĕs-ū-ĭ
Jes'uites	jĕs-ū-īts
Jes'urum	jĕs-ū-rŭn
Je'ther	jē-thĕr
Je'theth	jē-thĕth
Jeth'lah	jĕth-lâ
Je'tur	jē-tŭr
Je'uel	jē-ū-ĕl
Je'ush	jē-ŭsh
Je'uz	jē-ŭz
Jez'ani'ah	jĕz-ā-nī-â
Je'zer	jē-zĕr
Je'zerites	jē-zĕr-īts
Jezi'ah	jē-zī-â
Je'ziel	jē-zĭ-ĕl
Jez'liah	jĕz-li-â
Jez'oar	jĕz-ō-âr
Jez'rahi'ah	jĕz-rā-hī-â

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Jez'reel	jĕz-rē-ĕl
Jez'reelite	jĕz-rē-ĕl-īt
Jib'sam	jĭb-săm
Jid'laph	jĭd-lăf
Jim'na	jĭm-nâ
Jim'nah	jĭm-nâ
Jim'nites	jĭm-nīts
Jiph'tah	jĭf-tâ
Jiph'thahel	jĭf-thâ-hĕl
Jo'achaz	jō-ā-kăz
Jo'achim	jō-ā-kĭm
Jo'ah	jō-â
Jo'ahaz	jō-ā-hăz
Jo'akim	jō-ā-kĭm
Jo'arib	jō-ā-rĭb
Jo'atham	jō-ā-thăm
Joch'ebed	jŏk-ē-bĕd
Jo'ed	jō-ĕd
Joe'lah	jō-ē-lâ
Joe'zer	jō-ē-zêr
Jog'behah	jŏg-bē-hâ
Jog'li	jŏg-lī
Jo'ha	jō-hâ
Joha'nan	jō-hā-năn
Joi'ada	joi-ā-dâ
Joi'akim	joi-ā-kĭm
Joi'arib	joi-ā-rĭb
Jok'deam	jŏk-dē-ăm
Jo'kim	jō-kĭm
Jok'meam	jŏk-mē-ăm
Jok'neam	jŏk-nē-ăm
Jok'shan	jŏk-shăn
Jok'tan	jŏk-tăn
Jok'theel	jŏk-thē-ĕl
Jo'na	jō-nâ
Jon'adab	jŏn-ā-dăb
Jo'nathe'lemrecho'kim	jō-năth-ē-lĕm-rē-kō-kĭm
Jo'rah	jō-râ
Jo'rai	jō-rā-ī
Jo'rim	jō-rĭm
Jor'koam	jŏr-kō-ăm
Jos'abad	jŏs-ā-băd
Jos'aphat	jŏs-ā-făt
Jo'se	jō-sē
Jos'edech	jŏs-ē-dĕk
Jo'ses	jō-zĕz
Josh'abad	jŏsh-ā-băd
Jo'shah	jō-shâ
Josh'aphat	jŏsh-ā-făt
Josh'avi'ah	jŏsh-ā-vī-â
Joshbek'ashah	jŏsh-bĕk-ā-shâ
Jos'ibi'ah	jŏs-ĭ-bī-â
Jos'iphi'ah	jŏs-ĭ-fī-â
Jot'bah	jŏt-bâ
Jot'bath	jŏt-băth
Jot'bathah	jŏt-bā-thâ
Joz'abad	jŏz-ā-băd
Joz'achar	jŏz-ā-kâr
Joz'adak	jŏz-ā-dăk
Ju'shabhe'sed	jū-shăb-hē-sĕd
Jut'tah	jŭt-tâ

K

Kab'zeel	kăb-zē-ĕl
Ka'desh	kā-dĕsh
Ka'deshbar'nea	kā-dĕsh-bâr-nē-â
Kad'miel	kăd-mĭ-ĕl
Kad'monites	kăd-mŏn-īts
Kal'lai	kăl-lā-ī
Ka'nah	kā-nâ
Kare'ah	kā-rē-â
Kar'kaa	kâr-kā-â
Kar'kor	kâr-kŏr
Kar'naim	kâr-nā-ĭm
Kar'tah	kâr-tâ
Kar'tan	kâr-tăn
Kat'tath	kăt-tăth
Ke'dar	kē-dâr
Ked'emah	kĕd-ē-mâ
Ked'emoth	kĕd-ē-mŏth
Ke'desh	kē-dĕsh
Ke'desh Naph'tali	kē-dĕsh năf-tā-lī
Kehel'athah	kē-hĕl-ā-thâ
Kei'lah	kī-lâ
Kela'iah	kē-lā-yâ
Kel'ita	kĕl-ĭ-tâ
Kemu'el	kē-mū-ĕl
Ke'nan	kē-năn
Ke'nath	kē-năth
Ke'naz	kē-năz
Ken'ezite	kĕn-ĕz-īt
Ken'ite	kĕn-īt
Ken'nizzites	kĕn-nĭzzīts
Ker'enhap'puch	kĕr-ĕn-hăp-pŭk
Ke'rioth	kē-rī-ŏth
Ke'ros	kē-rŏs
Ke'ziz	kē-zĭz

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Kib'rothhatta'avah	kĭb-rŏth-hăt-tā-â-vâ
Kib'zaim	kĭb-zā-ĭm
Ki'nah	kī-nâ
Kir'har'aseth	kêr-hăr-ā-sĕth
Kir'har'eseth	kêr-hăr-ē-sĕth
Kir'ha'resh	kêr-hā-rĕsh
Kirhe'res	kêr-hē-rēz
Kir'iath	kĭr-ĭ-ăth
Kir'iatha'im	kĭr-ĭ-â-thā-ĭm
Kir'ioth	kĭr-ĭ-ŏth
Kir'jath	kêr-jăth
Kir'jatha'im	kêr-jăth-ā-ĭm
Kir'jathar'ba	kêr-jăth-âr-bâ
Kir'jatha'rim	kêr-jăth-ā-rĭm
Kir'jathba'al	kêr-jăth-bā-ăl
Kir'jathhu'zoth	kêr-jăth-hū-zŏth
Kir'jath'je'arim	kêr-jăth-jē-ā-rĭm
Kir'jathsan'nah	kêr-jăth-săn-nâ
Kir'jathse'pher	kêr-jăth-sē-fêr
Kish'i	kĭsh-ī
Kish'ion	kĭsh-ĭ-ŏn
Ki'shon	kī-shŏn
Ki'son	kī-sŏn
Kith'lish	kĭth-lĭsh
Kit'ron	kĭt-rŏn
Kit'tim	kĭt-tĭm
Ko'a	kō-â
Ko'hath	kō-hăth
Ko'hathites	kō-hăth-īts
Kol'ai'ah	kŏl-ā-ĭ-â
Ko'rah	kō-râ
Ko'rahite	kō-râ-ĭt
Ko'rathites	kō-răth-īts
Ko're	kō-rē
Kor'hite	kôr-hīt
Kusha'iah	kŭsh-ā-yâ

L

La'adah	lā-ă-dâ
La'adan	lā-ă-dăn
La'chish	lā-kĭsh
La'dan	lā-dăn
La'el	lā-ĕl
La'had	lā-hăd
Lahai'roi	lā-hai-roi
Lah'mam	lâ-măm
Lah'mi	lâ-mī
La'ish	lā-ĭsh
La'kum	lā-kŭm
La'mech	lā-mĕk
Laod'ice'a	lā-ŏd-ĭ-sē-â
Laod'ice'ans	lā-ŏd-ĭ-sē-ânz
Lap'idoth	lăp-ĭ-dŏth
Lase'a	lā-sē-â
La'sha	lā-shâ
Lasha'ron	lā-shā-rŏn
Lean'noth	lē-ăn-nŏth
Leb'ana	lĕb-ā-nâ
Leb'anah	lĕb-ā-nâ
Leb'aoth	lĕb-ā-ŏth
Lebbæ'us	lĕb-bē-ŭs
Lebbe'us	lĕb-bē-ŭs
Lebo'nah	lē-bō-nâ
Le'cah	lē-kâ
Le'habim	lē-hā-bĭm
Le'shem	lē-shĕm
Letu'shim	lē-tū-shĭm
Leum'mim	lē-ŭm-mĭm
Le'vis	lē-vĭs
Lib'ertines	lĭb-ĕr-tēnz
Lib'nah	lĭb-nâ
Lib'ni	lĭb-nī
Lib'nites	lĭb-nīts
Lib'ya	lĭb-yâ
Lib'yans	lĭb-yănz
Lik'hi	lĭk-hī
Lo'am'mi	lō-ăm-mī
Lo'de'bar	lō-dē-bâr
Lo'ru'hamah	lō-rū-hā-mâ
Lo'tan	lō-tăn
Lo'zon	lō-zŏn
Lu'bim	lū-bĭm
Lu'bims	lū-bĭmz
Lu'dim	lū-dĭm
Lu'hith	lū-hĭth
Lyc'ao'nia	lĭc-ā-ō-nĭ-â
Ly'cia	lĭ-shĭ-â
Lyd'da	lĭd-dâ
Lysa'nias	lī-sā-nĭ-ăs
Ly'sias	lĭ-shĭ-ăs or lĭs-ĭ-ăs
Lysim'achus	lī-sĭm-ā-kŭs
Lys'tra	lĭs-trâ

M

Ma'acah	mā-â-kâ
Ma'achah	mā-â-kâ

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Maach'athi	mā-ăk-ā-thī
Maach'athite	mā-ăk-ā-thīt
Maad'ai	mā-ăd-ai
Ma'adi'ah	mā-â-dī-â
Maa'i	mâ-ā-ī
Maal'ehacrab'bim	mā-ăl-ē-ă-krăb-bĭm
Ma'ani	mā-â-nī
Ma'arath	mā-â-răth
Ma'ase'iah	mā-â-sē-yâ
Maas'iai	mā-ăs-ī-ai
Ma'asi'as	mā-â-sī-ăs
Ma'ath	mā-ăth
Ma'az	mā-ăz
Ma'azi'ah	mā-ăz-ī-â
Mab'dai	măb-dā-ī
Mac'alon	măk-ā-lŏn
Mac'cabæ'us	măk-kā-bē-ŭs
Mac'cabees	măk-kā-bēz
Mac'cabe'us	măk-kā-bē-ŭs
Mac'edo'nia	măs-ē-dō-nĭ-â
Mac'edo'nian	măs-ē-dō-nĭ-ăn
Mach'banai	măk-bā-nai
Mach'benah	măk-bē-nâ
Ma'chi	mā-kī
Ma'chir	mā-kêr
Ma'chirites	mā-kêr-īts
Mach'nade'bai	măk-nâ-dē-bai
Machpe'lah	măk-pē-lâ
Mad'ai	măd-ā-ī
Madi'ah	mā-dī-â
Ma'dian	mā-dĭ-ăn
Madman'nah	măd-măn-nâ
Mad'men	măd-mĕn
Madme'neh	măd-mē-nĕ
Ma'don	mā-dŏn
Mag'bish	măg-bĭsh
Mag'dale'ne	măg-dā-lēn
Mag'diel	măg-dĭ-ĕl
Ma'gormis'sabib	mā-gôr-mĭs-sā-bĭb
Mag'piash	măg-pī-ăsh
Maha'lale'el	mā-hā-lā-lē-ĕl
Ma'halath	mā-hâ-lăth
Ma'hali	mā-hâ-lī
Ma'hana'im	mā-hâ-nā-ĭm
Ma'haneh'dan	mā-hâ-nĕ-dăn
Mahar'ai	mā-hăr-ā-ī
Ma'hath	mā-hăth
Ma'havite	mā-hă-vīt
Maha'zioth	mā-hā-zī-ŏth
Ma'hershal'alhash'baz	mā-hêr-shăl-ăl-hăsh-băz
Mah'lah	mâ-lâ
Mah'li	mâ-lī
Mah'lites	mâ-līts
Mah'lon	mâ-lŏn
Ma'hol	mā-hŏl
Ma'kaz	mā-kăz
Makhe'loth	măk-hē-lŏth
Makke'dah	măk-kē-dâ
Mak'tesh	măk-tēsh
Mal'cham	măl-kăm
Malchi'ah	măl-kī-â
Mal'chiel	măl-kĭ-ĕl
Mal'chielites	măl-kĭ-ĕl-īts
Malchi'jah	măl-kī-jâ
Malchi'ram	măl-kī-răm
Mal'chishu'a	măl-kī-shū-â
Mal'chus	măl-kŭs
Male'leel	mā-lē-lē-ĕl
Mal'lothi	măl-lō-thī
Mal'luch	măl-lŭk
Mama'ias	mâ-mā-yăs
Mam're	măm-rē
Man'aen	măn-ā-ĕn
Man'ahath	măn-ā-hăth
Mana'hethites	mâ-nā-hĕth-īts
Manas'seh	mā-năs-sĕ
Manas'ses	mā-năs-sēz
Manas'sites	mā-năs-sīts
Ma'neh	mā-nĕ
Mano'ah	mā-nō-â
Ma'och	mā-ŏk
Ma'on	mā-ŏn
Ma'onites	mā-ŏn-īts
Ma'ra	mā-râ
Ma'rah	mā-râ
Mar'alah	măr-ă-lâ
Mar'ana'tha	măr-ă-nā-thâ
Mare'sha	mā-rē-shâ
Mare'shah	mā-rē-shâ
Ma'roth	mā-rŏth
Mar'sena	mâr-sē-nâ
Mas'chil	măs-kĭl
Ma'shal	mā-shăl
Masi'as	mā-sī-ăs
Mas'rekah	măs-rē-kâ
Mas'sa	măs-sâ
Mas'sah	măs-sâ

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Mathu'sala	mā-thū-sā-lâ
Ma'tred	mā-trĕd
Ma'tri	mā-trī
Mat'tan	măt-tăn
Mat'tanah	măt-tā-nâ
Mat'tani'ah	măt-tā-nī-â
Mat'tatha	măt-tā-thâ
Mat'tathah	măt-tā-thâ
Mat'tathi'as	măt-tā-thī-ăs
Mat'tena'i	măt-tē-nā-ī
Mat'than	măt-thăn
Mat'that	măt-thăt
Mat'tithi'ah	măt-tĭ-thī-â
Maz'zaroth	măz-zā-rŏth
Me'ah	mē-â
Mea'rah	mē-ā-râ
Mebun'nai	mē-bŭn-nai
Mech'erathite	mĕk-ē-răth-īt
Me'dad	mē-dăd
Me'dan	mē-dăn
Med'eba	mĕd-ē-bâ
Megid'do	mē-gĭd-dō
Megid'don	mē-gĭd-dŏn
Mehet'abeel	mē-hĕt-ā-bē-el
Mehet'abel	mē-hĕt-ā-bĕl
Mehi'da	mē-hī-dâ
Me'hir	mē-hêr
Meho'lah	mē-hō-lâ
Mehol'athite	mē-hŏl-ăth-īt
Mehu'jael	mē-hū-jā-ĕl
Mehu'man	mē-hū-măn
Mehu'nim	mē-hū-nĭm
Mejar'kon	mē-jâr-kŏn
Mek'onah	mĕk-ō-nâ
Mel'ati'ah	mĕl-ā-tī-â
Mel'chi	mĕl-kī
Melchi'ah	mĕl-kī-â
Melchis'edec	mĕl-kĭz-ē-dĕk
Melchiz'edek	mĕl-kĭz-ē-dĕk
Mel'chishu'a	mĕl-kī-shū-â
Me'lea	mē-lē-â
Me'lech	mē-lĕk
Mel'icu	mĕl-ĭ-kū
Mel'ita	mĕl-ĭ-tâ
Mel'zar	mĕl-zâr
Mem'phis	mĕm-fĭs
Memu'can	mē-mū-kăn
Men'ahem	mĕn-ā-hĕm
Me'nan	mē-năn
Me'ne	mē-nē
Meon'enim	mē-ŏn-ē-nĭm
Meon'othai	mē-ŏn-ō-thai
Meph'aath	mĕf-ā-ăth
Mephib'osheth	mē-fĭb-ō-shĕth
Me'rab	mē-răb
Mer'ai'ah	mĕr-ā-ī-â
Mera'ioth	mē-rā-yŏth
Me'ran	mē-răn
Mer'ari	mĕr-ā-rī
Mer'arites	mĕr-ā-rīts
Mer'atha'im	mĕr-â-thā-ĭm
Mercu'rius	mêr-kū-rĭ-ŭs
Me'red	mē-rĕd
Mer'emoth	mĕr-ē-mŏth
Me'res	mē-rēz
Mer'ibah	mĕr-ĭ-bâ
Mer'ibah Ka'desh	mĕr-ĭ-bâ kā-dĕsh
Mer'ibba'al	mĕr-ĭb-bā-ăl
Mero'dach-bal'adan or Mer'odach-bal'adan	mē-rō-dăk-băl-ā-dăn
Meron'othite	mē-rŏn-ō-thīt
Me'roz	mē-rŏz
Me'sech	mē-sĕk
Me'sha	mē-shâ
Me'shach	mē-shăk
Me'shech	mē-shĕk
Meshel'emi'ah	mē-shĕl-ē-mī-â
Meshez'abeel	mē-shĕz-ā-bē-el
Meshez'abel	mē-shĕz-ā-bĕl
Meshil'lemith	mē-shĭl-lē-mĭth
Meshil'lemoth	mē-shĭl-lē-mŏth
Mesho'bab	mē-shō-băb
Meshul'lam	mē-shŭl-lăm
Meshul'lemeth	mē-shŭl-lē-mĕth
Mes'oba'ite	mĕs-ō-bā-īt
Mes'opota'mia	mĕs-ō-pō-tā-mĭ-â
Me'thegam'mah	mē-thĕg-ăm-mâ
Meth'oar	mĕth-ō-âr
Methu'sael	mē-thū-sā-ĕl
Methu'selah	mē-thū-sē-lâ
Meu'nim	mē-ū-nĭm
Mez'ahab	mĕz-ā-hăb
Mi'amin	mī-ă-mĭn
Mib'har	mĭb-hâr
Mib'sam	mĭb-săm
Mib'zar	mĭb-zâr
Mi'cah	mī-kâ

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Mica'iah	mī-kā-yâ
Mi'cha	mī-kâ
Mi'chah	mī-kâ
Micha'iah	mī-kā-yâ
Mi'chal	mī-kăl
Mich'mas	mĭk-măs
Mich'mash	mĭk-măsh
Mich'methah	mĭk-mē-thâ
Mich'ri	mĭk-rī
Mich'tam	mĭk-tăm
Mid'din	mĭd-dĭn
Mig'dalel	mĭg-dăl-ĕl
Mig'dalgad	mĭg-dăl-găd
Mig'dol	mĭg-dŏl
Mig'ron	mĭg-rŏn
Mig'amin	mĭg-ā-mĭn
Mik'loth	mĭk-lŏth
Mikne'iah	mĭk-nē-yâ
Mil'ala'i	mĭl-â-lā-ī
Mil'cah	mĭl-kâ
Mil'com	mĭl-kŏm
Mile'tus	mī-lē-tŭs
Mille'tum	mĭl-lē-tŭm
Mil'lo	mĭl-lō
Mini'amin	mī-nī-â-mĭn
Min'ni	mĭn-nī
Min'nith	mĭn-nĭth
Miph'kad	mĭf-kăd
Mir'ma	mêr-mâ
Mis'gab	mĭs-găb
Mish'ael	mĭsh-â-ĕl
Mi'shal	mī-shăl
Mi'sham	mī-shăm
Mi'sheal	mī-shē-ăl
Mish'ma	mĭsh-mă
Mishman'nah	mĭsh-măn-nâ
Mish'raites	mĭsh-râ-īts
Mis'par	mĭs-pâr
Mis'pereth	mĭs-pē-rĕth
Mis'rephothma'im	mĭs-rē-fŏth-mā-īm
Mis'sabib	mĭs-sā-bĭb
Mith'cah	mĭth-kâ
Mith'nite	mĭth-nīt
Mith'redath	mĭth-rē-dăth
Mit'yle'ne	mĭt-ĭ-lē-nē
Mi'zar	mī-zâr
Miz'pah	mĭz-pâ
Miz'par	mĭz-pâr
Miz'peh	mĭz-pĕ
Miz'raim	mĭz-rā-ĭm
Miz'zah	mĭz-zâ
Mna'son	nā-sŏn
Mo'adi'ah	mō-ā-dī-â
Moch'mur	mŏk-mŭr
Mol'adah	mŏl-ā-dâ
Mo'lech	mō-lĕk
Mo'lid	mō-lĭd
Mo'loch	mō-lŏk
Mo'rasthite	mō-răs-thīt
Mo'reh	mō-rĕ
Mor'eshethgath	mŏr-ĕsh-ĕth-găth
Mor'ians	mō-rĭ-ănz
Mose'ra	mō-sē-râ
Mose'roth	mō-sē-rŏth
Mo'ses	mō-sĕz
Mo'za	mō-zâ
Mo'zah	mō-zâ
Mup'pim	mŭp-pĭm
Mu'shi	mū-shī
Mu'shites	mŭ-shīts
Muthlab'ben	mŭth-lăb-bĕn
My'ra	mī-râ
My'sia	mĭ-shĭ-ā

N

Na'am	nā-ăm
Na'amah	nā-â-mâ
Na'aman	nā-â-măn
Na'amathite	nā-â-mâ-thīt
Na'amites	nā-â-mīts
Na'arah	nā-â-râ
Na'arai	nā-â-rai
Na'aran	nā-â-răn
Na'arath	nā-â-răth
Naash'on	nā-ăsh-ŏn
Naas'son	nā-ăs-sŏn
Na'bal	nā-băl
Nab'athe'ans	năb-ā-thē-ănz
Na'both	nā-bŏth
Na'chon	nā-kŏn
Na'chor	nā-kŏr
Na'dab	nā-dăb
Nag'ge	năg-gē
Na'halal	nā-hâ-lăl
Naha'liel	nā-hā-lĭ-ĕl
Nahal'lal	nā-hăl-lăl
Na'halol	nā-hâ-lŏl
Na'ham	nā-hăm

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Naham'ani	nā-hăm-ā-nī
Nahar'ai	nā-hăr-ā-ī
Na'hara'im	nā-hâ-rā-ĭm
Na'hari	nā-hâ-rī
Na'hash	nā-hăsh
Na'hath	nā-hăth
Nah'bi	nâ-bī
Na'hor	nā-hŏr
Nah'shon	nâ-shŏn
Na'hum	nā-hŭm
Na'in	nā-ĭn
Na'ioth	nā-yŏth
Nao'mi	nā-ō-mī
Na'phish	nā-fĭsh
Naph'tali	năf-tā-lī
Naph'tuhim	năf-tū-hĭm
Na'shon	nā-shŏn
Na'than	nā-thăn
Nathan'ael	nā-thăn-ā-ĕl
Na'thanme'lech	nā-thăn-mē-lĕk
Na'um	nā-ŭm
Naz'arene'	năz-ā-rēn
Naz'areth	năz-ā-rĕth
Naz'arite	năz-ā-rīt
Ne'ah	nē-â
Neap'olis	nē-ăp-ō-lĭs
Ne'ari'ah	nē-â-rī-â
Neb'ai	nĕb-ā-ī
Neba'ioth	nē-bā-yŏth
Neba'joth	nē-bā-jŏth
Nebal'lat	nē-bâl-lăt
Ne'bat	nē-băt
Ne'bo	nē-bō
Neb'uchadnez'zar	nĕb-ū-kăd-nĕz-zâr
Neb'uchadrez'zar	nĕb-ū-kăd-rĕz-zâr
Neb'ushas'ban	nĕb-ū-shăs-băn
Neb'uzara'dan	nĕb-ū-zâr-ā-dăn
Ne'cho	nē-kō
Ned'abi'ah	nĕd-ā-bī-â
Neg'inoth	nĕg-ĭ-nŏth
Nehel'amite	nē-hĕl-ā-mīt
Ne'hemi'ah	nē-hē-mī-â
Ne'hiloth	nē-hī-lŏth
Ne'hum	nē-hŭm
Nehush'ta	nē-hŭsh-tâ
Nehush'tan	nē-hŭsh-tăn
Nei'el	nē-ī-ĕl
Ne'keb	nē-kĕb
Neko'da	nē-kō-dâ
Nemu'el	nē-mū-ĕl
Nemu'elites	nē-mū-ĕl-īts
Ne'pheg	nē-fĕg
Ne'phish	nē-fĭsh
Nephish'esim	nē-fĭsh-ē-sĭm
Neph'thalim	nĕf-thā-lĭm
Neph'toah	nĕf-tō-â
Nephu'sim	nē-fū-sĭm
Nep'thali	nĕp-thā-lī
Nep'thalim	nĕp-thā-lĭm
Ner	nêr
Ne'reus	nē-rūs
Ner'gal	nêr-găl
Ner'galshare'zer	nêr-găl-shā-rē-zêr
Ne'ri	nē-rī
Neri'ah	nē-rī-â
Ne'ro	nē-rō
Nethan'eel	nē-thăn-ē-ĕl
Neth'ani'ah	nĕth-ā-nī-â
Neth'inims	nĕth-ĭ-nĭms
Neto'phah	nē-tō-fâ
Netoph'athi	nē-tŏf-ā-thī
Netoph'athite	nē-tŏf-ā-thīt
Nezi'ah	nē-zī-â
Ne'zib	nē-zĭb
Nib'haz	nĭb-hăz
Nib'shan	nĭb-shăn
Nic'ode'mus	nĭk-ō-dē-mŭs
Nic'ola'itans	nĭk-ō-lā-ĭ-tăns
Nic'olas	nĭk-ō-lăs
Nicop'olis	nī-kŏp-ō-lĭs
Ni'ger	nī-gêr
Nim'rah	nĭm-râ
Nim'rim	nĭm-rĭm
Nim'rod	nĭm-rŏd
Nim'shi	nĭm-shī
Nin'eve	nĭn-ē-vĕ
Nin'eveh	nĭn-ē-vĕ
Nin'evites	nĭn-ē-vīts
Ni'san	nī-săn
Nis'roch	nĭs-rŏk
No'adi'ah	nō-â-dī-â
No'ah	nō-â
No'a'mon	nō-ā-mŏn
Nob	nŏb
No'bah	nō-bâ
Nod	nŏd
No'dab	nō-dăb
No'e	nō-ĕ

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like **z** in azure.

No'ga	nō-gâ
No'gah	nō-gâ
No'hah	nō-hâ
Non	nŏn
Noph	nŏf
No'phah	nō-fâ
Nun	nŭn
Nym'phə	nĭm-făs

O

O'badi'ah	ō-bâ-dī-â
O'bal	ō-băl
O'bed	ō-bĕd
O'bede'dom	ō-bĕd-ē-dŏm
O'bil	ō-bĭl
O'both	ō-bŏth
Oc'ran	ŏk-răn
O'ded	ō-dĕd
O'had	ō-hăd
O'hel	ō-hĕl
Ol'ivet	ŏl-ĭ-vĕt
Olym'pas	ō-lĭm-păs
O'mar	ō-mâr
O'mega	ō-mē-gâ
Om'ri	ŏm-rī
O'nam	ō-năm
O'nan	ō-năn
Ones'imus	ō-nĕs-ĭ-mŭs
On'esiph'orus	ŏn-ē-sĭf-ō-rŭs
Oni'as	ō-nī-ăs
O'no	ō-nō
O'phel	ō-fĕl
O'phir	ō-fêr
Oph'ni	ŏf-nī
Oph'rah	ŏf-râ
O'reb	ō-rĕb
O'ren	ō-rĕn
Ori'on	ō-rī-ŏn
Or'nan	ôr-năn
Or'pah	ôr-pâ
Oshe'a	ō-shē-â
Oth'ni	ŏth-nī
Oth'niel	ŏth-nĭ-ĕl
O'zem	ō-zĕm
Ozi'as	ō-zī-ăs
Oz'ni	ŏz-nī
Oz'nites	ŏz-nīts

P

Pa'arai	pā-â-rai
Pa'dan	pā-dăn
Pa'dana'ram	pā-dăn-ā-răm
Pa'don	pā-dŏn
Pa'giel	pā-gī-ĕl
Pa'hathmo'ab	pā-hăth-mō-ăb
Pa'i	pā-ī
Pa'lal	pā-lăl
Pal'esti'na	păl-ĕs-tī-nâ
Pal'lu	păl-lū
Pal'luites	păl-lū-īts
Pal'ti	păl-tī
Pal'tiel	păl-tī-ĕl
Pal'tite	păl-tīt
Pamphyl'ia	păm-fĭl-ĭ-â
Pan'nag	păn-năg
Pa'phos	pā-fŏs
Pa'rah	pā-râ
Pa'ran	pā-răn
Par'bar	pâr-bâr
Parmash'ta	pâr-măsh-tâ
Par'menas	pâr-mē-năs
Par'nach	pâr-năk
Pa'rosh	pā-rŏsh
Parshan'datha	pâr-shăn-dā-thâ
Par'thians	pâr-thĭ-ănz
Par'uah	pâr-ū-â
Par'vaim	pâr-vā-ĭm
Pa'sach	pā-săk
Pas'dam'mim	păs-dăm-mĭm
Pase'ah	pā-sē-â
Pash'ur	păsh-ŭr
Pat'ara	pāt-ā-râ
Path'ros	păth-rŏs
Pathru'sim	păth-rū-sĭm
Pat'mos	păt-mŏs
Pat'robas	păt-rō-băs
Pa'u	pā-ū
Ped'ahel	pĕd-â-hĕl
Pedah'zur	pē-dâ-zŭr
Peda'iah	pē-dā-yâ
Pe'kah	pē-kâ
Pek'ahi'ah	pĕk-ā-hī-â
Pe'kod	pē-kŏd
Pel'ai'ah	pĕl-ā-ī-â
Pel'ali'ah	pĕl-ā-lī-â
Pel'ati'ah	pĕl-ā-tī-â

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Pe'leg	pē-lĕg
Pe'let	pē-lĕt
Pe'leth	pē-lĕth
Pe'lethites	pē-lĕth-īts
Pel'onite	pĕl-ō-nīt
Peni'el	pē-nī-ĕl
Penin'nah	pē-nĭn-nâ
Pentap'olis	pĕn-tăp-ō-lĭs
Penu'el	pē-nū-ĕl
Pe'or	pē-ôr
Per'azim	pĕr-ā-zĭm
Pe'resh	pē-rĕsh
Pe'rez	pē-rĕz
Pe'rezuz'za	pē-rĕz-ŭz-zâ
Per'ga	pêr-gâ
Per'gamos	pêr-gā-mŏs
Peri'da	pē-rī-dâ
Per'izzite	pĕr-ĭz-zīt
Per'menas	pêr-mē-năs
Per'sis	pêr-sĭs
Peru'da	pē-rū-dâ
Peth'ahi'ah	pĕth-ā-hī-â
Pe'thor	pē-thôr
Pethu'el	pē-thū-ĕl
Peul'thai	pē-ŭl-thai
Pha'lec	fā-lĕk
Pha'leg	fā-lĕg
Phal'lu	făl-lū
Phal'ti	făl-tī
Phal'tiel	făl-tĭ-ĕl
Phanu'el	fā-nū-ĕl
Pha'raoh	fā-rā-ō
Pha'raohhoph'ra	fā-rā-ō-hŏf-râ
Pha'raohne'choh	fā-rā-ō-nē-kō
Pha'res	fā-rĕz
Pha'rez	fā-rĕz
Pha'rosh	fā-rŏsh
Phar'par	fâr-pâr
Phar'zites	fâr-zīts
Phase'ah	fā-sē-â
Phe'be	fē-bē
Pheni'ce	fē-nī-sē
Pheni'cia	fē-nĭ-shĭ-â
Phi'chol	fī-kŏl
Phil'adel'phia	fĭl-ā-dĕl-fĭ-â
Phile'mon	fī-lē-mŏn
Phile'tus	fī-lē-tŭs
Phil'ip	fĭl-ĭp
Philip'pi	fī-lĭp-pī
Philip'pians	fī-lĭp-pĭ-ănz
Philis'tia	fī-lĭs-tĭ-â
Philis'tim	fī-lĭs-tĭm
Philis'tine	fī-lĭs-tĭn
Philol'ogus	fī-lŏl-ō-gŭs
Phin'eas	fĭn-ē-âs
Phin'ehas	fĭn-ē-hăs
Phle'gon	flē-gŏn
Phryg'ia	frĭj-ĭ-â
Phryg'ian	frĭj-ĭ-ăn
Phu'rah	fū-râ
Phu'rim	fū-rĭm
Phut	fŭt
Phu'vah	fū-vâ
Phygel'lus	fī-jĕl-lŭs
Pi'be'seth	pī-bē-sĕth
Pi'hahi'roth	pī-hā-hī-rŏth
Pi'late	pī-lāt
Pil'dash	pĭl-dăsh
Pil'eha	pĭl-ē-hâ
Pile'ser	pī-lē-sêr
Pilne'ser	pĭl-nē-sêr
Pil'tai	pĭl-tai
Pi'non	pī-nŏn
Pi'ram	pī-răm
Pir'athon	pĭr-ā-thŏn
Pir'athonite	pĭr-ā-thŏn-īt
Pis'gah	pĭz-gâ
Pisid'ia	pī-sĭd-ĭ-â
Pi'son	pī-sŏn
Pis'pah	pĭz-pâ
Pi'thom	pī-thŏm
Pi'thon	pī-thŏn
Ple'iades	plē-yâ-dēz
Poch'ereth	pŏk-ē-rĕth
Pon'tius Pi'late	pŏn-shĭ-ŭs pī-lāt
Pon'tus	pŏn-tŭs
Por'atha	pŏr-ā-thâ
Por'cius	pŏr-shĭ-ŭs
Pot'iphar	pŏt-ĭ-fâr
Potiph'erah	pō-tĭf-ē-râ
Pris'ca	prĭs-kâ
Priscil'la	prĭs-sĭl-lâ
Proch'orus	prŏk-ō-rŭs
Ptol'ema'is	tŏl-ē-mā-ĭs
Pu'a	pū-â
Pu'ah	pū-â
Pub'lius	pŭb-lĭ-ŭs
Pu'dens	pū-dĕnz

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Pu'hites	pū-hīts
Pul	pŭl
Pu'nites	pū-nīts
Pu'non	pū-nŏn
Pu'rim	pū-rĭm
Put	pŭt
Pute'oli	pū-tē-ō-lī
Pu'tiel	pū-tĭ-ĕl

Q

Quar'tus	quâr-tŭs

R

Ra'amah	rā-â-mâ
Ra'ami'ah	rā-â-mī-â
Raam'ses	rā-ăm-sēz
Rab'bah	răb-bâ
Rab'bath	răb-băth
Rab'bi	răb-bī
Rab'bith	răb-bĭth
Rabbo'ni	răb-bō-nī
Rab'mag	răb-măg
Rab'saris	răb-sā-rĭs
Rab'shakeh	răb-shā-kĕ
Ra'ca	rā-kâ
Ra'cha	rā-kâ
Ra'chab	rā-kăb
Ra'chal	rā-kăl
Ra'chel	rā-chĕl
Rad'dai	răd-dā-ī
Ragu'el	rā-gū-ĕl
Ra'hab	rā-hăb
Ra'ham	rā-hăm
Ra'hel	rā-hĕl
Ra'kem	rā-kĕm
Rak'kath	răk-kăth
Rak'kon	răk-kŏn
Ra'ma	rā-mâ
Ra'mah	rā-mâ
Ra'math	rā-măth
Ra'matha'im	rā-măth-ā-ĭm
Ra'mathite	rā-măth-īt
Ra'mathle'hi	rā-măth-lē-hī
Ra'mathmiz'peh	rā-măth-mĭz-pĕ
Rame'ses	rā-mē-sēz
Rami'ah	rā-mī-â
Ra'moth	rā-mŏth
Ra'mothgil'ead	rā-mŏth-gĭl-ē-ăd
Ra'pha	rā-fâ
Ra'phu	rā-fū
Re'ai'a	rē-ā-ī-â
Re'ai'ah	rē-ā-ī-â
Re'ba	rē-bâ
Rebec'ca	rē-bĕk-kâ
Rebek'ah	rē-bĕk-â
Re'chab	rē-kăb
Re'chabites	rē-kăb-īts or rĕ-kăb-īts
Re'chah	rē-kâ
Re'ela'iah	rē-ĕl-ā-yâ
Re'gem	rē-gĕm
Re'gemme'lech	rē-gĕm-mē-lĕk
Re'habi'ah	rē-hā-bī-â
Re'hob	rē-hŏb
Re'hobo'am	rē-hō-bō-ăm
Reho'both	rē-hō-bŏth
Re'hu	rē-hū
Re'hum	rē-hŭm
Re'i	rē-ī
Re'kem	rē-kĕm
Rem'ali'ah	rĕm-ā-lī-â
Re'meth	rē-mĕth
Rem'mon	rĕm-mŏn
Rem'monmeth'oar	rēm-mŏn-mĕth-ō-âr
Rem'phan	rĕm-făn
Re'phael	rē-fā-ĕl
Re'phah	rē-fâ
Reph'ai'ah	rĕf-ā-ī-â
Reph'aim	rĕf-ā-ĭm
Reph'idim	rĕf-ĭ-dĭm
Re'sen	rē-sĕn
Re'sheph	rē-shĕf
Re'u	rē-ū
Reu'ben	rū-bĕn
Reu'benites	rū-bĕn-īts
Reu'el	rē-ū-ĕl
Reu'mah	rū-mâ
Re'zeph	rē-zĕf
Rezi'a	rē-zī-â
Re'zin	rē-zĭn
Re'zon	rē-zŏn
Rhe'gium	rē-jĭ-ŭm
Rhe'sa	rē-sâ
Rho'da	rō-dâ
Rhodes	rōdz
Ri'bai	rī-bai
Rib'lah	rĭb-lâ

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Rim'mon	rĭm-mŏn
Rim'mon-pa'rez	rĭm-mŏn-pā-rĕz
Rin'nah	rĭn-nâ
Ri'phath	rī-făth
Ris'sah	rĭs-sâ
Rith'mah	rĭth-mâ
Riz'pah	rĭz-pâ
Rod'anim	rŏd-ā-nĭm
Roge'lim	rō-gē-lĭm
Roh'gah	rō-gâ
Romam'tie'zer	rō-măm-tī-ē-zĕr
Ro'man	rō-măn
Rome	rōm
Rosh	rŏsh
Ru'fus	rū-fŭs
Ru'hamah	rū-hā-mâ
Ru'mah	rū-mâ
Ruth	rūth

S

Sa'bachtha'ni	sā-băk-thā-nī
Sab'aoth	săb-ā-ŏth
Sa'bat	sā-băt
Sab'di	săb-dī
Sabe'ans	sā-bē-ănz
Sab'ta	săb-tâ
Sab'tah	săb-tâ
Sab'techa	săb-tē-kâ
Sab'techah	săb-tē-kâ
Sa'car	sā-kâr
Sad'ducees	săd-dū-sēz
Sa'doc	sā-dŏk
Sa'hadu'tha	sā-hâ-dū-thâ
Sa'la	sā-lâ
Sa'lah	sā-lâ
Sal'amis	săl-ā-mĭs
Sala'thiel	sā-lā-thī-ĕl
Sal'cah	săl-kâ
Sal'chah	săl-kâ
Sa'lem	sā-lĕm
Sa'lim	sā-lĭm
Sal'lai	săl-lai
Sal'lu	săl-lū
Sal'lum	săl-lŭm
Sal'ma	săl-mâ
Sal'mah	săl-mâ
Sal'mon	săl-mĕn
Salmo'ne	săl-mō-nē
Salo'me	sā-lō-mē
Sa'lu	sā-lū
Sama'ria	sā-mā-rĭ-â
Samar'itan	sā-măr-ĭ-tăn
Sam'garne'bo	săm-gâr-nē-bō
Sam'lah	săm-lâ
Sa'mos	sā-mŏs
Sam'othra'cia	săm-ō-thrā-shĭ-â
Sam'son	săm-sŏn
Sam'uel	săm-ū-ĕl
Sanbal'lat	săn-băl-lăt
Sansan'nah	săn-săn-nâ
Saph	săf
Sa'phir	sā-fêr
Sapphi'ra	săf-fī-râ
Sa'ra	sā-râ
Sa'rah	sā-râ
Sa'rai	sā-rai
Sa'raph	sā-răf
Sar'dis	sâr-dĭs
Sar'dites	sâr-dīts
Sarep'ta	sā-rĕp-tâ
Sar'gon	sâr-gŏn
Sa'rid	sā-rĭd
Sa'ron	sā-rŏn
Sarse'chim	sâr-sē-kĭm
Sa'ruch	sā-rŭk
Sce'va	sē-vâ
Scyth'ian	sĭth-ĭ-ăn
Se'ba	sē-bâ
Se'bat	sē-băt
Sec'acah	sĕk-ā-kâ
Se'chu	sē-kū
Secun'dus	sē-kŭn-dŭs
Se'gub	sē-gŭb
Se'ir	sē-êr
Se'irath	sē-ī-răth
Se'la	sē-lâ
Se'lah	sē-lâ
Se'laham'mahle'koth	sē-lâ-hăm-mā-lē-kŏth
Se'led	sē-lĕd
Seleu'cia	sē-lū-shĭ-â
Sem	sĕm
Sem'achi'ah	sĕm-ā-kī-â
Sem'ai'ah	sĕm-ā-ĭ-â
Sem'ei	sĕm-ē-ī
Sena'ah	sē-nā-â
Se'neh	sē-nĕ
Se'nir	sē-nêr

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Sennach'erib	sĕn-năk-ē-rĭb
Semi'ah	sē-mī-â
Seo'rim	sē-ō-rĭm
Se'phar	sē-fâr
Seph'arad	sĕf-ā-răd
Seph'arva'im	sĕf-âr-vā-ĭm
Se'pharvites	sē-fâr-vīts
Sephe'la	sē-fē-lâ
Se'rah	sē-râ
Ser'ai'ah	sĕr-ā-ī-â
Se'red	sē-rĕd
Ser'gius	sêr-jĭ-ŭs
Se'rug	sē-rŭg
Seth	sĕth
Se'thur	sē-thŭr
Sha'alab'bin	shā-ăl-ăb-bĭn
Shaal'bim	shā-ăl-bĭm
Shaal'bonite	shā-ăl-bō-nīt
Sha'aph	shā-ăf
Sha'ara'im	shā-â-rā-ĭm
Shaash'gaz	shā-ăsh-găz
Shabbeth'ai	shă-bĕth-ā-ī
Shach'ia	shăk-ĭ-â
Shad'dai	shăd-dā-ī or shăd-dai
Sha'drach	shā-drăk
Sha'ge	shā-gē
Sha'hara'im	shā-hâ-rā-ĭm
Shahaz'imah	shā-hăz-ĭ-mâ
Shahaz'imath	shā-hăz-ĭ-măth
Sha'lem	shā-lĕm
Sha'lim	shā-lĭm
Shal'isha	shăl-ĭ-shâ
Shal'lecheth	shăl-lē-kĕth
Shal'lum	shăl-lŭm
Shal'lun	shăl-lŭn
Shal'mai	shăl-mā-ī
Shal'man	shăl-măn
Shal'mane'ser	shăl-mā-nē-zêr
Sha'ma	shā-mâ
Sham'ari'ah	shăm-ā-rī-â
Sha'med	shā-mĕd
Sha'mer	shā-mêr
Sham'gar	shăm-gâr
Sham'huth	shăm-hŭth
Sha'mir	shā-mêr
Sham'ma	shăm-mâ
Sham'mah	shăm-mâ
Sham'mai	shăm-mā-ī
Sham'moth	shăm-mŏth
Shammu'a	shăm-mū-â
Shammu'ah	shăm-mū-â
Sham'shera'i	shăm-shē-rā-ī
Sha'pham	shā-făm
Sha'phan	shā-făn
Sha'phat	shā-făt
Sha'pher	shā-fêr
Shar'ai	shăr-ā-ī
Shar'aim	shăr-ā-ĭm
Sha'rar	shā-râr
Share'zer	shā-rē-zêr
Shar'on	shăr-ŏn
Shar'onite	shăr-ŏn-īt
Sharu'hen	shā-rū-hĕn
Shash'ai	shăsh-ā-ī
Sha'shak	shā-shăk
Sha'ul	shā-ŭl
Sha'ulites	shā-ŭl-īts
Sha'veh	shā-vē
Sha'veh Kir'iatha'im	shā-vĕ-kĭr-ĭ-ă-thā-ĭm
Shav'sha	shăv-shâ
She'al	shē-ăl
Sheal'tiel	shē-ăl-tĭ-ĕl
She'ari'ah	shē-ă-rī-â
She'arja'shub	shē-âr-jā-shŭb
She'ba	shē-bâ
She'bah	shē-bâ
She'bam	shē-băm
Sheb'ani'ah	shĕb-ā-nī-â
Sheb'arim	shĕb-ā-rĭm
She'ber	shē-bêr
Sheb'na	shĕb-nâ
Sheb'uel	shĕb-ū-ĕl
Shec'ani'ah	shĕk-â-nī-â
Shech'ani'ah	shĕk-â-nī-â
She'chem	shē-kĕm
She'chemites	shē-kĕm-īts
Shed'eur	shĕd-ē-ŭr
She'hari'ah	shē-hā-rī-â
She'lah	shē-lâ
She'lanites	shē-lăn-īts
Shel'emi'ah	shĕl-ē-mī-â
She'leph	shē-lĕf
She'lesh	shē-lĕsh
Shel'omi	shĕl-ō-mī
Shel'omith	shĕl-ō-mĭth

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Shel'omoth	shĕl-ō-mŏth
Shelu'miel	shē-lū-mī-ĕl
Shem	shĕm
She'ma	shē-mâ
Shema'ah	shē-mā-â
Shem'ai'ah	shĕm-ā-ī-â
Shem'ari'ah	shĕm-ā-rī-â
Shem'eber	shĕm-ē-bĕr
She'mer	shē-mĕr
Shemi'da	shē-mī-dâ
Shemi'dah	shē-mī-dâ
Shemi'daites	shē-mī-dâ-īts
Shem'inith	shĕm-ĭ-nĭth
Shemir'amoth	shē-mĭr-ā-mŏth
Shemu'el	shē-mū-ĕl
Shen	shĕn
Shena'zar	shĕ-nā-zâr
She'nir	shē-nĕr
She'pham	shē-făm
Sheph'athi'ah	shĕf-ā-thī-â
Sheph'ati'ah	shĕf-ā-tī-â
She'phi	shē-fī
She'pho	shē-fō
Shephu'phan	shē-fū-făn
She'rah	shē-râ
Sher'ebi'ah	shĕr-ē-bī-â
She'resh	shē-rĕsh
Shere'zer	shē-rē-zĕr
She'shach	shē-shăk
She'shai	shē-shai
She'shan	shē-shăn
Sheshbaz'zar	shĕsh-bâz-zâr
Sheth	shĕth
She'thar	shē-thâr
She'tharboz'nai	shē-thâr-bŏz-nā-ī
She'va	shē-vâ
Shib'boleth	shĭb-bō-lĕth
Shib'mah	shĭb-mâ
Shi'cron	shī-krŏn
Shigga'ion	shĭg-gā-yŏn
Shigi'onoth or Shigio'noth	shĭ-gī-ō-nŏth
Shi'hon	shī-hŏn
Shi'hor	shī-hŏr
Shi'horlib'nath	shī-hŏr-lĭb-năth
Shil'hi	shĭl-hī
Shil'him	shĭl-hĭm
Shil'lem	shĭl-lĕm
Shil'lemites	shĭl-lĕm-īts
Shi'lo	shī-lō
Shilo'ah	shī-lō-â
Shi'loh	shī-lō
Shilo'ni	shī-lō-nī
Shi'lonite	shī-lō-nīt
Shil'shah	shĭl-shâ
Shim'ea	shĭm-ē-â
Shim'eam	shĭm-ē-ăm
Shim'eath	shĭm-ē-ăth
Shim'eathites	shĭm-ē-ăth-īts
Shim'ei	shĭm-ē-ī
Shim'eon	shĭm-ē-ŏn
Shim'hi	shĭm-hī
Shi'mi	shī-mī
Shim'ites	shĭm-īts
Shim'ma	shĭm-mâ
Shi'mon	shī-mŏn
Shim'rath	shĭm-răth
Shim'ri	shĭm-rī
Shim'rith	shĭm-rĭth
Shim'rom	shĭm-rŏm
Shim'ron	shĭm-rŏn
Shim'ronites	shĭm-rŏn-īts
Shim'ronme'ron	shĭm-rŏn-mē-rŏn
Shim'shai	shĭm-shai
Shi'nab	shī-năb
Shi'nar	shī-nâr
Shi'on	shī-ŏn
Shi'phi	shī-fī
Shiph'mite	shĭf-mīt
Shiph'rah	shĭf-râ
Shiph'tan	shĭf-tăn
Shi'sha	shī-shâ
Shi'shak	shī-shăk
Shit'rai	shĭt-rā-ī
Shit'tim	shĭt-tĭm
Shi'za	shī-zâ
Sho'a	shō-â
Sho'ah	shō-â
Sho'bab	shō-băb
Sho'bach	shō-băk
Sho'bai	shō-bā-ī
Sho'bal	shō-băl
Sho'bek	shō-bĕk
Sho'bi	shō-bī
Sho'cho	shō-kō
Sho'choh	shō-kō
Sho'co	shō-kō

Consonants.—Ch in chin, g in go, th in thin, *th* in *that*, y in yet, zh like z in azure.

Sho'ham	shō-hăm
Sho'mer	shō-mêr
Sho'phach	shō-făk
Sho'phan	shō-făn
Shoshan'nim	shō-shăn-nĭm
Shoshan'nime'duth	shō-shăn-nĭm-ē-dŭth
Shu'a	shū-â
Shu'ah	shū-â
Shu'al	shū-ăl
Shu'bael	shū-bā-ĕl
Shu'ham	shū-hăm
Shu'hamites	shū-hăm-īts
Shu'hite	shū-hīt
Shu'lamite	shū-lăm-īt
Shu'mathites	shū-măth-īts
Shu'nammite	shū-năm-mīt
Shu'nem	shū-nĕm
Shu'ni	shū-nī
Shu'nites	shū-nīts
Shu'pham	shū-făm
Shu'phamites	shū-făm-īts
Shup'pim	shŭp-pĭm
Shur	shŭr
Shu'shan	shū-shăn
Shu'shane'duth	shū-shăn-ē-dŭth
Shu'thalhites	shū-thăl-hīts
Shu'thelah	shū-thē-lâ
Si'a	sī-â
Si'aha	sī-ā-hâ
Si'ba	sī-bâ
Sib'becai	sĭb-bē-kai
Sib'bechai	sĭb-bē-kai
Sib'boleth	sĭb-bō-lĕth
Sib'mah	sĭb-mâ
Sib'raim	sĭb-rā-ĭm
Si'chem	sī-chĕm
Sid'dim	sĭd-dĭm
Si'don	sī-dŏn
Sido'nians	sī-dō-nĭ-ănz
Sigi'onoth or Sigio'noth	sĭ-gī-ō-nŏth
Si'hon	sī-hŏn
Si'hor	sī-hôr
Si'las	sī-lăs
Sil'la	sĭl-lâ
Silo'ah	sī-lō-â
Silo'am	sī-lō-ăm
Silo'e	sī-lō-ē
Silva'nus	sĭl-vā-nŭs
Sim'eon	sĭm-ē-ŏn
Sim'eonites	sĭm-ē-ŏn-īts
Si'mon	sī-mŏn
Sim'ri	sĭm-rī
Sin	sĭn
Si'na	sī-nâ
Si'nai	sī-nai
Si'nim	sī-nĭm
Sin'ite	sĭn-īt
Si'on	sī-ŏn
Siph'moth	sĭf-mŏth
Sip'pai	sĭp-pai
Si'rah	sī-râ
Sir'ion	sĭr-ĭ-ŏn
Sisam'ai	sī-săm-ā-ī
Sis'era	sĭs-ē-râ
Sit'nah	sĭt-nâ
Si'van	sī-văn
Smyr'na	smêr-nâ
So'cho	sō-kō
So'choh	sō-kō
So'coh	sō-kō
So'di	sō-dī
Sod'om	sŏd-ŏm
Sod'oma	sŏd-ō-mâ
Sod'omites	sŏd-ŏm-īts
Sod'omitish	sŏd-ŏm-ĭt-ĭsh
Sop'ater	sŏp-ā-têr
Soph'ereth	sŏf-ē-rĕth
So'rek	sō-rĕk
Sosip'ater	sō-sĭp-ā-têr
Sos'thenes	sŏs-thĕ-nēz
So'tai	sō-tā-ī
Sta'chys	stā-kĭs
Steph'anas	stĕf-ā-năs
Sto'ics	stō-ĭks
Su'ah	sū-â
Suc'coth	sŭk-kŏth
Suc'cothbe'noth	sŭk-kŏth-bē-nŏth
Su'chathites	sū-kăth-īts
Suk'kiims	sŭk-kĭ-ĭmz
Su'sa	sū-zâ
Su'sanchites	sū-săn-kīts
Su'si	sū-sī
Sy'char	sī-kâr
Sy'chem	sī-kĕm
Sye'ne	sī-ē-nē

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Syn'tyche	sĭn-tĭ-kē
Syr'acuse	sĭr-ā-kūs
Syr'ia	sĭr-ĭ-â
Syr'iama'achah	sĭr-ĭ-â-mā-â-kâ
Syr'iac	sĭr-ĭ-ăk
Syr'ian	sĭr-ĭ-ăn
Sy'ropheni'cian	sī-rō-fē-nĭ-shĭ-ăn

T

Ta'anach	tā-ă-năk
Ta'anathshi'loh	tā-ă-năth-shī-lō
Tab'baoth	tăb-bā-ŏth
Tab'bath	tăb-băth
Ta'beal	tā-bē-ăl
Ta'beel	tā-bē-ĕl
Tab'erah	tăb-ē-râ
Tab'itha	tăb-ĭ-thâ
Ta'bor	tā-bôr
Tab'rimon	tăb-rĭ-mŏn
Tach'monite	tăk-mō-nīt
Tad'mor	tăd-môr
Ta'han	tā-hăn
Ta'hanites	tā-hăn-īts
Tahap'anes	tā-hăp-ā-nēz
Ta'hath	tā-hăth
Tah'panhes	tâ-păn-hēz
Tah'penes	tâ-pē-nēz
Tah'rea	tâ-rē-â
Tah'timhod'shi	tâ-tĭm-hŏd-shī
Tal'ithacu'mi	tăl-ĭ-thâ-kū-mī
Tal'mai	tăl-mai
Tal'mon	tăl-mŏn
Ta'mah	tā-mâ
Ta'mar	tā-mâr
Tam'muz	tăm-mŭz
Ta'nuch	tā-nŭk
Tan'humeth	tăn-hū-mĕth
Ta'phath	tā-fāth
Taph'nes	tăf-nēz
Tap'puah	tăp-pū-â
Ta'rah	tā-râ
Tar'alah	tăr-ā-lâ
Ta'rea	tā-rē-â
Tar'pelites	târ-pĕl-īts
Tar'shish	târ-shĭsh
Tar'sus	târ-sŭs
Tar'tak	târ-tăk
Tar'tan	târ-tăn
Tat'nai	tăt-nā-ī
Te'bah	tē-bâ
Teb'ali'ah	tĕb-ā-lī-â
Te'beth	tē-bĕth
Tehaph'nehes	tē-hăf-nē-hēz
Tehin'nah	tē-hĭn-nâ
Te'kel	tē-kĕl
Teko'a	tē-kō-â
Teko'ah	tē-kō-â
Teko'ite	tē-kō-īt
Tel'abib	tĕl-ā-bĭb
Te'lah	tē-lâ
Tel'aim	tĕl-ā-ĭm
Telas'sar	tē-lăs-sâr
Te'lem	tē-lĕm
Tel'hare'sha	tĕl-hā-rē-shâ
Telhar'sa	tĕl-hâr-sâ
Telme'la	tĕl-mē-lâ
Te'ma	tē-mâ
Te'man	tē-măn
Tem'ani	tĕm-ā-nĭ
Te'manite	tē-măn-īt
Tem'eni	tĕm-ē-nī
Te'rah	tē-râ
Ter'aphim	tĕr-ā-fĭm
Te'resh	tē-rĕsh
Ter'tius	têr-shĭ-ŭs
Tertul'lus	têr-tŭl-lŭs
Thad'dæus	thăd-dē-ŭs
Tha'hash	thā-hăsh
Tha'mah	thā-mâ
Tha'mar	thā-mâr
Tha'ra	thā-râ
Thar'ra	thăr-râ
Thar'shish	thâr-shĭsh
Thar'sus	thâr-sŭs
Thas'si	thăs-sī
The'bez	thē-bĕz
Thela'sar	thē-lā-sâr
Theoph'ilus	thē-ŏf-ĭ-lŭs
Thes'salo'nians	thĕs-sā-lō-nĭ-ănz
Thes'saloni'ca	thĕs-sā-lō-nī-kâ
Theu'das	thū-dăs
Thim'nathah	thĭm-nā-thâ
Thra'cia	thrā-shĭ-â
Thum'mim	thŭm-mĭm
Thy'ati'ra	thī-ā-tī-râ
Tibe'rias	tī-bē-rĭ-ăs
Tibe'rius	tī-bē-rĭ-ŭs
Tib'hath	tĭb-hăth

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Tib'ni	tĭb-nī
Ti'dal	tī-dăl
Tig'lathpile'ser	tĭg-lăth-pī-lē-sêr
Ti'gris	tī-grĭs
Tik'vah	tĭk-vâ
Tik'vath	tĭk-văth
Til'gathpilne'ser	tĭl-găth-pĭl-nē-sêr
Ti'lon	tī-lŏn
Timæ'us	tī-mē-ŭs
Time'us	tī-mē-ŭs
Tim'na	tĭm-nâ
Tim'nah	tĭm-nâ
Tim'nath	tĭm-năth
Tim'nathah	tĭm-nā-thâ
Tim'nathhe'res	tĭm-năth-hē-rēz
Tim'nathse'rah	tĭm-năth-sē-râ
Tim'nite	tĭm-nīt
Ti'mon	tī-mŏn
Timo'theus	tī-mō-thē-ŭs
Tim'othy	tĭm-ō-thĭ
Tiph'sah	tĭf-sâ
Ti'ras	tī-răs
Ti'rathites	tī-răth-īts
Tir'hakah	têr-hā-kâ
Tir'hanah	têr-hā-nâ
Tir'shatha	têr-shā-thâ
Tir'zah	têr-zâ
Tish'bite	tĭsh-bīt
Ti'tus	tī-tŭs
Ti'zite	tī-zīt
To'ah	tō-â
Tob'ad'oni'jah	tŏb-ăd-ō-nī-jâ
Tobi'ah	tō-bī-â
Tobi'jah	tō-bī-jâ
To'chem	tī-kĕm
Togar'mah	tō-gâr-mâ
To'hu	tō-hū
To'i	tō-ī
To'la	tō-lâ
To'lad	tō-lăd
To'laites	tō-lā-īts
To'phel	tō-fĕl
To'phet	tō-fĕt
To'pheth	tō-fĕth
To'u	tō-ū
Trach'oni'tis	trăk-ō-nī-tĭs
Tro'as	trō-ăs
Trogyl'lium	trō-gĭl-lĭ-ŭm
Troph'imus	trŏf-ĭ-mŭs
Tryphe'na	trī-fē-nâ
Trypho'sa	trī-fō-sâ
Tu'bal	tū-băl
Tu'balcain	tū-băl-kān
Tych'icus	tĭk-ĭ-kŭs
Tyran'nus	tī-răn-nŭs
Tyre	tīr
Tyr'ians	tĭr-ĭ-ănz
Ty'rus	tī-rŭs

U

U'cal	ū-kăl
U'el	ū-ĕl
U'lai	ū-lā-ī
U'lam	ū-lăm
Ul'la	ŭl-lâ
Um'mah	ŭm-mâ
Un'ni	ŭn-nī
Uphar'sin	ū-fâr-sĭn
U'phaz	ū-făz
Ur'bane	ŭr-bā-nē
U'ri	ū-rī
Uri'ah	ū-rī-ā
Uri'as	ū-rī-ăs
Uri'jah	ū-rī-jâ
U'rim	ū-rĭm
U'thai	ū-thā-ī
U'zai	ū-zā-ī
U'zal	ū-zăl
Uz'za	ŭz-zâ
Uz'zah	ŭz-zâ
Uz'zenshe'rah	ŭz-zĕn-shē-râ
Uz'zi	ŭz-zī
Uzzi'a	ŭz-zī-â
Uzzi'ah	ŭz-zī-â
Uz'ziel	ŭz-zĭ-ĕl
Uz'zielites	ŭz-zĭ-ĕl-īts

V

Vajez'atha	vā-jĕz-ā-thâ
Vani'ah	vā-nī-â
Vash'ni	văsh-nī
Vash'ti	văsh-tī
Voph'si	vŏf-sī

Z

Za'ana'im	zā-â-nā-ĭm
Za'anan	zā-â-năn
Za'anan'nim	zā-â-năn-nĭm

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt; lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Za'avan	zā-â-văn
Za'bad	zā-băd
Zab'adæ'ans	zăb-ā-de-ănz
Zab'ade'ans	zăb-ā-dē-ănz
Zab'bai	zăb-baĭ
Zab'bud	zăb-bŭd
Zab'di	zăb-dī
Zab'diel	zăb-dĭ-ĕl
Za'bud	zā-bŭd
Zab'ulon	zăb-ū-lŏn
Zac'cai	zăk-kā-ī
Zacchæ'us	zăk-kē-ŭs
Zacche'us	zăk-kē-ŭs
Zac'chur	zăk-kŭr
Zac'cur	zăk-kŭr
Zach'ari'ah	zăk-ā-rī-â
Zach'ari'as	zăk-ā-rī-ăs
Za'cher	zā-kẽr
Za'dok	zā-dŏk
Za'ham	zā-hăm
Za'ir	zā-ĕr
Za'laph	zā-lăf
Zal'mon	zăl-mŏn
Zalmo'nah	zăl-mō-nâ
Zalmun'na	zăl-mŭn-nâ
Zamzum'mims	zăm-zŭm-mĭmz
Zano'ah	zā-nō-â
Zaph'nathpa'ane'ah	zăf-năth-pā-â-nē-â
Za'phon	zā-fŏn
Za'ra	zā-râ
Za'rah	zā-râ
Za'reah	zā-rē-â
Za'reathites	zā-rē-ăth-īts
Za'red	zā-rĕd
Zar'ephath	zăr-ē-făth
Zar'etan	zăr-ē-tăn
Za'reth-sha'har	zā-rĕth-shā-hâr
Zar'hites	zâr-hīts
Zar'tanah	zâr-tā-nâ
Zar'than	zâr-thăn
Zat'thu	zăt-thū
Zat'tu	zăt-tū
Za'van	zā-văn
Za'za	zā-zâ
Zeb'adi'ah	zĕb-ā-dī-â
Ze'bah	zē-bâ
Zeba'im	zē-bā-ĭm
Zeb'edee	zĕb-ē-dē
Zebi'na	zē-bī-nâ
Zeboi'im	zē-boi-ĭm
Zebo'im	zē-bō-ĭm
Zebu'dah	zē-bū-dâ
Ze'bul	zē-bŭl
Zeb'ulonites	zĕb-ū-lŏn-īts
Zeb'ulun	zĕb-ū-lŭn
Zeb'ulunite	zĕb-ū-lŭn-īt
Zech'ari'ah	zĕk-ā-rī-â
Ze'dad	zē-dăd
Zed'echi'as	zĕd-ē-kī-ăs
Zed'eki'ah	zĕd-ē-kī-â
Zeeb or	zē-ĕb
Ze'eb	
Ze'lah	zē-lâ
Ze'lek	zē-lĕk
Zelo'phehad	zē-lō-fē-hăd
Zelo'tes	zē-lō-tēz
Zel'zah	zĕl-zâ
Zem'ara'im	zĕm-ā-rā-ĭm
Zem'arite	zēm-ā-rīt
Zemi'ra	zē-mī-râ
Ze'nan	zē-năn
Ze'nas	zē-năs
Zeph'ani'ah	zĕf-ā-nī-â
Ze'phath	zē-făth
Zeph'athah	zĕf-ā-thâ
Ze'phi	zē-fī
Ze'pho	zē-fō
Ze'phon	zē-fŏn
Zeph'onites	zĕf-ŏn-īts
Ze'rah	zē-râ
Zer'ahi'ah	zĕr-ā-hī-â
Zer'ai'ah	zĕr-ā-ī-â
Ze'red	zē-rĕd
Zer'eda	zĕr-ē-dâ
Zered'athah	zē-rĕd-ā-thâ
Zer'erath	zĕr-ē-răth
Ze'resh	zē-rĕsh
Ze'reth	zē-rĕth
Ze'ri	zē-rī
Ze'ror	zē-rôr
Zeru'ah	zē-rū-â
Zerub'bael	zē-rŭb-bā-ĕl
Zerub'babel	zē-rŭb-bā-bĕl
Zer'ui'ah	zĕr-ū-ī-â
Ze'tham	zē-thăm
Ze'than	zē-thăn

Consonants.—Ch in chin, g in go, th in thin, *th* in *th*at, y in yet, zh like z in azure.

Ze'thar	zē-thăr
Zi'a	zī-â
Zi'ba	zī-bâ
Zib'eon	zĭb-ē-ŏn
Zib'ia	zĭb-ĭ-â
Zib'iah	zĭb-ĭ-â
Zich'ri	zĭk-rī
Zid'dim	zĭd-dĭm
Zidki'jah	zĭd-kī-jâ
Zi'don	zī-dŏn
Zido'nians	zī-dō-nĭ-ănz
Zi'ha	zī-hâ
Zik'lag	zĭk-lăg
Zil'lah	zĭl-lâ
Zil'pah	zĭl-pâ
Zil'thai	zĭl-thai
Zim'mah	zĭm-mâ
Zim'ran	zĭm-răn
Zim'ri	zĭm-rī
Zi'na	zī-nâ
Zi'or	zī-ŏr
Zi'phah	zī-fâ
Ziph'ims	zĭf-ĭmz
Ziph'ion	zĭf-ĭ-ŏn
Ziph'ites	zĭf-īts
Zi'phron or Ziph'ron	zī-frŏn zĭf-rŏn
Zip'por	zĭp-pôr
Zippo'rah	zĭp-pō-râ
Zith'ri	zĭth-rī
Zi'za	zī-zâ
Zi'zah	zī-zâ
Zo'an	zō-ăn
Zo'ar	zō-âr
Zo'ba	zō-bâ
Zo'bah	zō-bâ
Zobe'bah	zō-bē-bâ
Zo'har	zō-hâr
Zo'heleth	zō-hē-lĕth
Zo'heth	zō-hĕth
Zo'phah	zō-fâ
Zo'phai	zō-fai
Zo'phar	zō-fâr
Zo'phim	zō-fĭm
Zo'rah	zō-râ
Zo'rathites	zō-răth-īts
Zo'reah	zō-rē-â
Zo'rites	zō-rīts
Zorob'abel	zō-rŏb-ā-bĕl
Zu'ar	zū-âr
Zuph	zŭf
Zu'riel	zū-rĭ-ĕl
Zu'rishad'dai	zū-rĭ-shăd-dā-ī
Zuzims	zū-zĭmz

Vowels.—Lāte, căt, câr; mēte, mĕt, têrm; sīte, sĭt, lōne, lŏt, fôr; rūde, hŭt, pût; oi like oil; ai like aye.

Obsolete Words and Phrases

In The Book of Life the King James version has been used because of the singular beauty and power of the English style. This version was made, however, more than three hundred years ago. No language remains fixed. There is a constant ebb and flow. New words arrive, old words depart. Some words of humble origin are exalted, some of high degree are put down from their seats. There is an advantage in retaining some words which are obsolete or seldom used when these are rich and full of dignity. The following glossary contains a list of words which are no longer used or the meaning of which has changed. A few mistranslations are also noted. This list will be found very valuable and useful as an aid to the understanding of the Bible. A word-study of these significant and interesting words is most fascinating. The meaning of obsolete words should be known if a clear understanding of the Bible text is to be obtained. These words may not be the current coin of daily speech but they have a special charm.

A

Abide. Await. Bonds and afflictions abide me, Acts 20:23. See 7:76.

Abject (noun). Worthless person. The abjects gathered themselves together against me, Ps. 35:15. See 5:72.

Abroad. Away from home, not necessarily in a foreign country. And he had thirty sons and thirty daughters whom he sent abroad, Judges 12:9. See 2:418.

Admiration. Wonder. And I saw the woman drunken with the blood of the saints . . . and when I saw her I wondered with a great admiration, Rev. 17:6. See 7:456.

Adversary. Opponent in a law-suit. Agree with thine adversary quickly, Matt. 5:25. See 6:78.

Affect. To strive after, to seek earnestly. They zealously affect you, but not well, Gal. 4:17. See 7:256.

Affinity. Relationship by marriage. And Solomon made affinity with Pharaoh, 1 Kings 3:1. See 3:163.

After. According to. Give them after the work of their hands, Ps. 28:4. See 5:57.

Allto. Altogether, entirely. And all to break his skull, Judges 9:53. See 2:412.

Allow. Approve, praise. Truly ye bear witness that ye allow the deeds of your fathers, Luke 11:48. See 6:145.

Amiable. Worthy of love. How amiable are thy tabernacles, Ps. 84:1. See 5:166.

Ancient (noun). An elder. The Lord will enter into judgment with the ancients of his people, Isa. 3:14. See 4:62.

Apprehend. To lay hold of, to touch with the hand, as the goal in the Greek games. I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus, Philippians 3:12. See 7:285.

Artillery. Any projecting weapon, as bow and arrows. And Jonathan gave his artillery unto his lad, I Sam. 20:40. See 3:48.

Avoid. Depart. David avoided out of his presence twice, I Sam. 18:11. See 3:41.

Away with. Endure, put up with. Thy new moons and Sabbaths, the calling of assemblies, I cannot away with, Isa. 1:13. See 4:58. This word is now obsolete.

B

Bakemeats. Cooked food, prepared by a baker. And in the uppermost basket there was all manner of bakemeats for Pharaoh, Gen. 40:17. See 2:118.

Barbarian. Foreigner. I am debtor both to the Greeks and to the barbarian, Rom. 1:14. See 7:144. In every case in which this word is used in the New Testament, it means a person speaking another tongue than Greek, not as in the modern sense, "rude," "rough," "uncultivated."

Base. Lowly, humble. And base things of the world, and things which are despised, hath God chosen, I Cor. 1:28. See 7:186. This is one of the words which has suffered degeneration. In the Bible it means "lowly," "humble"; now it has come to mean "vile," "unworthy."

Besom. Broom. I will sweep it with the besom of destruction, saith the Lord of Hosts, Isa. 14:23. See 4:84. This word is still in use in England.

Bestow. To lay up in store. What shall I do, because I have no room in which to bestow my fruits? Luke 12:17. See 6:147. The modern meaning is to give.

Bestead. Placed, situated. And they shall pass through it, hardly bestead, Isa. 8:21. See 4:73. This word is now obsolete. It is from the Anglo-Saxon stede, a place, as in "home-stead." "Hardly bestead," means in a place of difficulty.

Blaze. To spread abroad. But he went out and began to publish it much, and to blaze abroad the matter, Mark 1:45. See 6:67. This word is from the Anglo-Saxon, "bleasan," to blow, blast.

Bolled. Podded. The flax was bolled, Ex. 9:31. See 2:192.

Borrow. Ask. Every woman shall borrow of her neighbor, Ex. 3:22. See 2:175.

Bowels. Compassion, sympathy. Any bowels and mercies, Philippians 2:1. See 7:282. The bowels were considered by the old anatomists to be the seat of the affections; hence this strange use of the word many times in the Bible, to signify "mercy," "compassion."

Bravery. Finery. In that day the Lord will take away the bravery of the tinkling ornaments, Isa. 3:18. See 4:63. This word is now obsolete in this sense.

Bray. Pound. Though thou shouldest bray a fool in a mortar, Prov. 27:22. See 5:398.

Bruit. Report, rumor. All that hear the bruit of thee, shall clap their hands over thee, Nahum 3:19. See 4:217.

By and by. Immediately, or as soon as possible. Give me by and by the head of John Baptist in a charger, Mark 6:25. See 6:121. In the 17th century this expression, which now refers to the somewhat remote future, meant "immediately."

C

Carriage. Baggage, anything carried. And David left his carriage in the hands of the keeper of the carriage, I Sam. 17:22. See 3:31. This word is never used in the Bible in our modern sense of vehicle. This is a most interesting example of the complete change in the meaning of a word since the 17th century.

Changeable. Festive, holiday. The changeable suits of apparel, Isa. 3:22. See 4:63.

Charger. A large platter. Give me here John Baptist's head in a charger, Mark 6:25. See 6:121. A charger was a large dish fitted to bear a load.

Charity. Love. And now abideth faith, hope, charity, I Cor. 13:13. See 7:208. The original Greek word means love. The word "charity" meant love when the King James Version was made. "Charity" has come to be used entirely for "benevolence," "alms-giving." The nobler word "love" is the correct translation.

Chode. Past tense of "chide." This form is obsolete.

Clouts, clouted. Rags, patches, patched. Old shoes and clouted on our feet, Josh. 9:5. See 2:356. This word is still used in Scotland.

Collops. Slices, lumps, of meat. Collops of fat, Job 15:27. See 5:319. The word is still used in Yorkshire, England, for slices of meat.

Come by. Get control of. We had much work to come by the boat, Acts 27:16. See 7:111. Still in use colloquially.

Compass, fetch a. Make a circuit. Go around. And from thence we fetched a compass and came to Rhegium, Acts 28:13. See 7:121.

Conversation. Manner of life. Deportment. Let your conversation be as it becometh the gospel of Christ, Philippians 1:27. See 7:282.

Corn. Wheat or barley. His disciples plucked the ears of corn, Matt. 12:1. See 6:70. The word "corn" was used in England in the 17th century, and still is used to indicate various kinds of cereals. Our familiar corn, maize, did not grow in Bible lands nor in England at the time of the King James translation.

Cracknel. A kind of brittle cake. Take with thee ten loaves and cracknels, I Kings 14:3. See 3:338. The word is still used in England.

Creature. Anything created. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, Rom. 8:19. See 7:158.

Cruse. A pot. Bring me a new cruse, II Kings 2:22. See 3:383.

Cunning (adjective). Skillful. The cunning artificer, Isa. 3:2. See 4:62. Cunning was originally the same as "canning," which was related to "kanning" or "knowing." The use of the word to signify "bright," "attractive," "a cunning child," is wholly American.

Curious, curiously. With care. Curiously wrought in the lower parts of the earth, Ps. 139:15. See 5:268. From the Latin cura, care. Used only in this sense in the 17th century.

D

Daysman. Arbitrator, judge. Neither is there any daysman between us that might lay his hand upon us, Job 9:33. See 5:307. The word is obsolete.

Debate. Contention, strife. Behold ye fast for strife and debate, Isa. 58:4. See 4:168. Debate is used in the original strong sense of "strife."

Discover. Uncover, lay bare. The voice of the Lord discovereth the forests, Ps. 29:9. See 5:58.

E

Ear, earing (verb). To plough. The oxen likewise and the young asses that ear the ground shall eat clean provender, Isa. 30:24. See 4:114. This word is now wholly obsolete. It is from the Latin "arare" meaning to plough. It is a good example of a word which was once common, but now never used.

Earnest (noun). Pledge or security. Who hath also sealed us and given us the earnest of the Spirit in our hearts, II Cor. 1:22. See 7:223.

Edify. To build up. That which is good to the use of edifying, Eph. 4:29. See 7:275. This word is from the Latin "edificare," to build up.

Eyeservice. Not with eyeservice as men-pleasers, Eph. 6:6. See 7:277. This is an exact rendering of a Greek word which means service done under the master's eye only.

F

Fame. Report. And the fame thereof was heard in Pharaoh's court, Gen. 45:16. See 2:143.

Flood. Stream. Your fathers dwelt on the other side of the flood, Josh. 24:2. See 2:367. This word, now used to mean an "overflow," was also used in early English to mean a "stream of water."

Furniture. Equipment, accoutrement. Now Rachel had taken the images and put them in the camel's furniture, Gen. 31:34. See 2:93.

G

Gin. A snare, a trap. The gin shall take him by the heel, Job 18:9. See 5:323.

Goodman. Master of the house. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, Luke 12:39. See 6:148. This word was formerly in common use. Probably a corruption of the Anglo-Saxon "guma," a man.

Governor. Helmsman. The ships are turned about with a very small helm, whithersoever the governor listeth, James 3:4. See 7:382.

H

His. "Its" does not occur at all in the King James version. "His" was the common possessive, both of it and he, in Anglo-Saxon.

I

Inkhorn. Inkstand. One with a writer's inkhorn by his side, Ezek. 9:2. See 4:325. This is an interesting word for a part of the writer's equipment which has gone wholly out of use.

J

Jot. A very small object. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled, Matt. 5:18. See 6:78. From the Greek name, "iota," for the smallest Hebrew letter "jod."

L

Leasing. Lying. How long will ye love vanity and seek after leasing? Ps. 4:2. See 5:13. This word is from the Anglo-Saxon, "leas," false. Once common, this word has gone entirely out of use.

Liking. Condition, plight. Worse liking, Dan. 1:10. See 4:424. Worse condition.

List (verb). To like, to please. The wind bloweth where it listeth, John 3:8. See 6:257. The word is now obsolete.

Lively. Living. Who received the lively oracles to judge us, Acts 7:38. See 6:418. This word as it is used in the Bible is nearer the original meaning, than our use, "nimble," "quick."

M

Manners. Habits, dispositions, character. Evil communications corrupt good manners, I Cor. 15:33. See 7:213.

Mansions. Houses, resting-places. In my father's house are many mansions, John 14:2. See 6:325. This word is from the French, "maison," house. The word now means a magnificent house, but it originally meant "a resting-place," "quarters for the night."

Mean. Common, lowly. Seest thou a man diligent in business, he shall stand before kings, he shall not stand before mean men, Prov. 22:29. See 5:414. The word, mean, now has a significance of baseness which it did not formerly possess.

Mess. A dish, or portion of food. Benjamin's mess was five times so much as any of theirs, Gen. 43:34. See 2:138. In the 17th century this word did not mean a dirty or disorderly condition, but simply a portion of food. It is still so used in some connections, "the officers' mess," in the army and navy.

N

Nephew. Grandchild. If any widow have children or nephews, let them first show their piety at home, and to requite their parents, I Tim. 5:4. See 7:324. The present use of the word "nephew," is confined to the son of a brother or sister. It formerly might be used to denote a grandchild or even a more remote relationship.

Nursing father. Foster father. And kings shall be thy nursing fathers, Isa. 49:23. See 4:154.

O

Observe. To treat with respect. For Herod feared John, knowing that he was a just man, and a holy man, and observed him, Mark 6:20. See 6:120. "Observe" meant formerly, not simply "to notice," but "to treat with respect."

Occupier. Trader. The occupiers of thy merchandise, Ezek. 27:27. See 4:345.

Occupy. Use. If they bind me with new ropes that never were occupied, Judges 16:11. See 2:430. This word is frequently used in the Bible in connection with trade, "to deal," "to trade." Occupy till I come, Luke 19:13. See 6:174.

Orator. Lawyer, advocate. A certain orator named Tertius, Acts 24:1. See 7:94.

P

Painful. Hard, laborious. When I thought to know this, it was too painful for me, Ps. 73:16. See 5:140. "Painful" did not mean originally, "giving pain," but "toilsome," "laborious."

Passion. Suffering. To whom also he showed himself alive after his passion, Acts 1:3. See 6:394. This word, which now means "strong feeling," formerly denoted suffering.

Person. Reputation, character. God is no respecter of persons, Acts 10:34. See 6:438. The word "person" is from the Latin "persona," the mask worn by actors, and means literally, the part played by the individual. It was used in this way in the 17th century. In one of Jeremy Taylor's sermons, he said: "Certain it is, that no man can long put on a person and act a part but his evil manners will peep through his white robe, and God will bring a hypocrite to shame even in the eyes of men."

Piety. Filial affection. If any widow have children or nephews, let them learn to show piety at home, I Tim. 5:4. See 7:324. The word piety is derived from the Latin, "pietas," meaning "filial affection." Later it came to mean "religious feeling."

Poll (verb). To cut the hair. And Absalom polled his head, II Sam. 14:26. See 3:118. "Poll" is an old word for "head," still retained in "poll-tax," and "polls," a place of holding elections.

Prevent. To come before, to anticipate. I prevented the dawning of the morning, Ps. 119:147. See 5:240. The word comes from the Latin, "praevenio," "to come before." This is what it meant in the 17th century. Later it came to be used in the sense of "to hinder."

Proper. One's own. Every man hath his proper gift of God, I Cor. 7:7. See 7:194. From the Latin "proprius," meaning "property." It originally carried no idea of propriety.

Provoke. To call forth, to incite. And let us consider one another to provoke unto love and to good works, Heb. 10:24. See 7:368. From the Latin "pro" and "voco," to call forth. Later it came to mean "to incite to anger."

Purchase. To acquire. For that they have used the office of deacon, will purchase to themselves a good degree, and great boldness in the faith, I Tim. 3:13. See 7:321. "To purchase" once meant "to acquire in any way." In the modern sense it means "to buy."

Q

Quick. Living, alive. Who shall judge the quick and the dead? II Tim. 4:1. See 7:335.

R

Ravin. To prey. Benjamin shall ravin like a wolf, Gen. 49:27. See 2:155.

Rearward. Rearguard. David passed on in the rearward, I Sam. 29:2. See 3:71.

Road, Raid. And Achish said, "Whither have ye made a road today?" I Sam. 27:10. See 3:71.

S

Scrabble. Scrawl. David feigned himself mad in their hands, and scrabbled on the doors of the gate, I Sam. 21:13. See 3:51.

Scrip. Wallet, or small bag. Nor scrip for your journey, Matt. 10:10. See 6:117.

Seed. Offspring, descendant. And I will make thy seed as the dust of the earth, Gen. 13:16. See 2:42.

Sherd. A fragment, a shard, as of pottery. There shall not be found in the bursting (of the potter's vessel) a sherd to take fire from the hearth, or water from the pit, Isa. 30:14. See 4:112.

Should. About to be. And should have been pulled in pieces of them, Acts 23:27. See 7:91. This word does not mean here "ought," but "about to be": "And was about to have been killed of them."

Silly. Harmless, gentle. Ephraim is like a silly dove, Hosea 7:11. See 4:42. This word is from an old English word which meant, "blessed," "fortunate." In the Bible it means "harmless," "gentle." It has now entirely lost its original meaning, and has come to signify, "foolish," "weak-minded."

Sincere. Pure, unadulterated. As new born babes, desire the sincere milk of the word, I Peter 2:2. See 7:390. Sincere is from the Latin "sina cera," "without wax," as the purest and clearest honey should be.

Skill (verb). To have skill. There is not any one among us that can skill to hew timber like unto the Sidonians, I Kings 5:6. See 3:172.

Sod. Sodden. Past tense of "to seethe," "to boil." And Jacob sod pottage, Gen. 25:29. See 2:79.

Story. History. The story of the prophet Iddo, II Chron. 13:22. See 3:222. Story is a contraction of history, from the Greek, "historia," Italian, "storia."

Strain at a gnat. Strain out a gnat. Strain at a gnat, and swallow a camel, Matt. 23:24. See 6:193. This was originally a typographical error which was perpetuated in the King James version.

Superstitious. Religious. I perceive that in all things ye are too superstitious, Acts 17:27. See 7:58. "Religious" is a much better and more correct translation of the original Greek word.

T

Tabernacles. Tents. Booths. If thou wilt, let us make here three tabernacles, Matt. 17:4. See 6:131. The modern word "tabernacle" suggests a more substantial structure than the original.

Tale. Tally. There shall no straw be given you, yet shall ye deliver the tale of bricks, Ex. 5:18. See 2:181.

Thought. Anxious care. Take no thought for your life, Matt. 6:25. See 6:85. The word "thought," in the 17th century usage, always carried the idea of anxiety with it. Lord Bacon, in his "History of King Henry VIII," wrote, "Harris, an alderman of London, was put in trouble and died in thought and anxiety before his business came to an end."

Tittle. A small object. Till heaven and earth pass, one jot or one tittle shall not pass from the law till all be fulfilled, Matt. 5:18. See 6:78. A tittle was the small curved hook of some of the Hebrew letters.

Tormentor. Executioner, torturer. And his lord was wroth and delivered him to the tormentors, Matt. 18:34. See 6:136.

U

Unction. Anointing. But ye have an unction from on high, I John 2:20. The same Greek word here rendered "unction" is translated anointing in I John 2:27. See 7:406.

Usury. Interest. Wherefore then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke 19:23. See 6:175. "Usury" now means extortionate interest. In the 17th century it meant "interest," simply.

V

Very. True. Art thou my very son Esau? Gen. 27:24. See 2:81. "Very" here has its early sense of "true."

W

Wealth. Well-being. Wealth and riches shall be in his house, Ps. 112:3. See 5:220. "Wealth" is here used as meaning "well-being," not riches in money.

Wench. Young country woman. A wench went and told them, II Sam 17:17. See 3:126.

Witty. Wise, ingenious. I find out witty inventions, Prov. 8:12. See 5:383. "Witty" now means "smart," "bright." Formerly it had a wider meaning of "ingenious."

Wit. Past tense of "to know." Moreover, brethren, we do you to wit of the grace of God, II Cor. 8:1. See 7:232.

Wot, wotteth. Know. Present tense of the verb "to wit," "to know." But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, Philippians 1:22. See 7:281.

Y

Yoke-fellow. Comrade, companion. And I entreat thee, also, true yoke-fellow, Philippians 4:3. See 7:286. This is a fine word which has gone somewhat out of use.

List of Artists by Periods

ITALIAN

GOTHIC PERIOD (ABOUT 1250—1400)

Fra Angelico, Cimabue, Giotto

EARLY RENAISSANCE (ABOUT 1400—1500)

Bellini, Botticelli, Borgognone, Crivelli, Melozzo da Forli, Francia, Benozzo Gozzoli, Pinturicchio, Luca della Robbia, Verrocchio

HIGH RENAISSANCE (ABOUT 1500—1600)

Correggio, Libri, Luini, Michael Angelo, Raphael, Andrea del Sarto, Titian, Leonardo da Vinci

LATE (1600—1650)

Carlo Dolci, Maratta, Gherardo dalle Notti, Pesaro, Sassoferrato

MODERN

Barbino

SPANISH

Murillo

FRENCH

Bida, Bouguereau, Cazin, Delaroche, Doré, Dubufe, P. V. Galland, Hébert, Charles Le Brun, Lhermitte, Désiré Lucas, Millet, Ribot

SWISS

Burnand

FLEMISH

Rubens, David Teniers the Younger, Van Dyck

DUTCH

Rembrandt van Rijn

GERMAN

Bodenhausen, Dürer, Hofmann, Mengelberg, Plockhorst, Richter, Schönherr, Zimmerman

AUSTRIAN

Max, Munkácsy

POLISH

Siemiradski

ENGLISH

EIGHTEENTH CENTURY

Sir Joshua Reynolds

PRE-RAPHAELITES

Ford Madox Brown, William Holman Hunt, Sir John Everett Millais, George F. Watts

MODERN

Calderon, Philip Hermogenes

AMERICAN

Edwin A. Abbey, Grace Barron, Helen M. Bennett, C. C. Coleman, E. I. Couse, Francis Day, Glen Eckstrom, John La Farge, Thomas Nast, John Jacobsen, Sergeant Kendall, Oscar Norberg, Edwin John Prittie, John S. Sargent, Jessie Wilcox Smith, W. L. Taylor, Elihu Vedder, Robert Weir

Index to Biblical Passages

This index has been compiled to enable the reader to find any given Bible passage in The Book of Life. The figures in the left column refer to chapter and verse in the Bible; those in the right column, to volume and page in The Book of Life.

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General Index

The Index has been compiled to enable the reader to find readily a given person, place or event in THE BOOK OF LIFE. The arrangement is alphabetical throughout; first by main subjects, second by subheadings or key words under each subject. Cross references have been made between synonymous terms, and between related subjects. When two or more persons, places or events are important in a story, duplicate entries have been made. It is believed this is the most complete index to Bible subjects ever printed. It will direct the student to a single topic, or to all information on a particular subject to be found in THE BOOK OF LIFE.

The figures immediately following the title refer to volume and page.

The pronunciation of artists' names is indicated after the surname in the main entry. In subject and title entries, the artist's name follows the title of a painting; (c) indicates that the picture is in color. F following a volume number means frontispiece.

See Vocabulary on page 364 for pronunciation of biblical names.

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